

The Priest

Edited By Priests For Priests



March, 1951

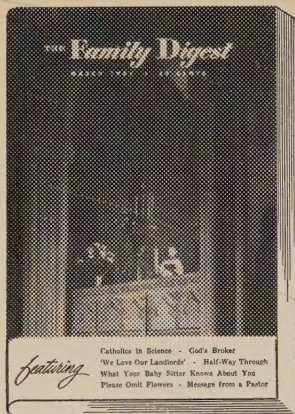
rrrente Calamo	163
n Our Schools Survive?	177
rdinal Marchetti- Selvaggiani, R.I.P.	183
riests Without A Country	190
hall It Be A Mission?	195
ow to Meditate—I ..	199
ho's Who in the POAU?	201
de and Cult	207
rmmon Suggestions ..	210
ook Reviews	218
rrespondence	228



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ONCE again the Christmas Season brought us that plaintive carol, "Away in a manger, no crib for His bed," so often sung to the same tune as "Flow Gently, Sweet Afton," and so often known as "Luther's Cradle Hymn." Most of the cheaper carol collections style it that way, as does the Common Service Book of the Lutheran Church.

Yet Albert Edward Bailey, in his *The Gospel in Hymns* just published by Scribners, lists it as "anonymous":

"No trace of an author for this perfect child's hymn has been found," he says, "nor has the date of its composition been established."

The compilers of *The Hymnal 1940 Companion* (Protestant Episcopal) lay aside their usual urbanity and become almost vehement on the point:

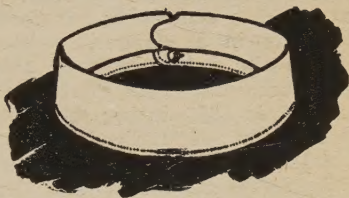
"It is to be hoped," they say, "that a definitive and exhaustive article by Richard S. Hill entitled 'Not so far away in a Manger...' will at last put a stop to the fiction that Martin Luther had a hand in the origin of this popular children's hymn. As Mr. Hill points out, it would be strange indeed that Luther should have written a carol for his children of which no one else knew anything

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in spite of the voluminous literature about him, until it suddenly turned up in English dress 400 years later in Philadelphia."

Mr. Hill thinks the verses were first printed separately in a little play or story for children based on Luther's life.

"If anyone should find such a story or play containing the words of 'Away in a manger,' written between the outer limits of 1800 and Christmas, 1884, but more probably in 1883 during the 400th Anniversary of Luther's birth," says Mr. Hill, "he will almost certainly have discovered the first edition of this very elusive poem."

The carol is not known in Germany to this day. The only extant German version is a translation from the English, privately printed

in 1934 at Webster Groves, Missouri.

And still—to show how fable waxes stronger—the carol "as recently as 1943," says *The Companion*, "was reprinted by a well-known writer of juvenile literature in the field of music, but unblushingly furnished with an extended and completely imaginative little story on just how and why Martin Luther wrote it!"

'It's the Mass that Matters'

CREDIT that quote to Newman.

We were reminded of it when we read in a recent issue of *The Anglican Outlook* that the Anglican population in Ireland had dropped 13.9% between 1936 and 1946.

THE PRIEST

MARCH, 1951

VOL. 7, NO. 3

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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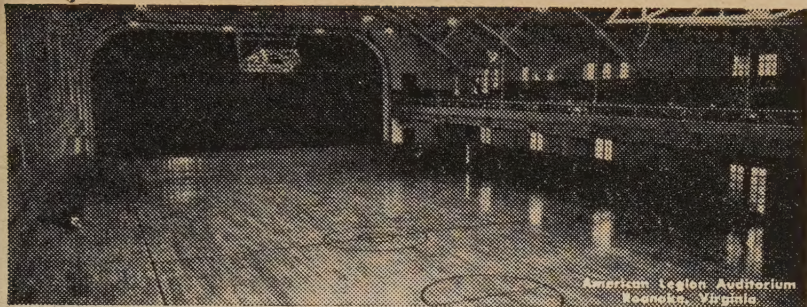
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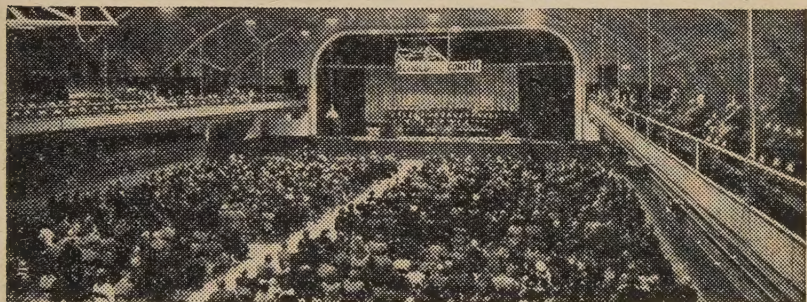
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Then NC reported about Australia that Catholics, representing only 21% of the total population in the last census (1947), numbered 1,569,726 in a population of 7,579,358. But they go to make up 51% of the weekly church-goers.

The Gallup Poll down there asserts that 62% of Catholics attend "church" each week. The Anglicans—30% of the population, a total of 2,956,825 in 1947—provide only 11%. And only 6% of the Anglicans are weekly church-goers.

Giraldus Cambrensis Again

GIRALDUS Cambrensis, it seems, was full sore against Hubert Walter, Archbishop of Canterbury, who had thwarted his campaign to have Innocent III set up Wales as a province independent of Canterbury.

Once while Giraldus was alone with the Holy Father, he told him of Archbishop Hubert's poor Latin-ity.

"Your Holiness," he said scornfully, "if you could only hear that lout bellow out his words! You'd hear tropes and figures of speech not even listed in the 'Barbarisms' of Donatus. He puts the accusative for the nominative and is forever getting his genders and numbers mixed up. Here's an example for Your Holiness:

"One day King Richard used the phrase: 'Volumus quod istud fiat coram nobis.' The Archbishop, standing with some nobles right before the King, feeling that he should put Richard right with the Latin tongue, said to him, 'Coram nos, coram nos, Majestas Vestra!'

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"The King, mildly surprised, looked at the Archbishop, then turning his gaze toward the learned and witty Hugh, Bishop of Coventry, he asked him for his opinion on the royal Latinity.

"Quoth Hugh: 'Stick to your own grammar, Sire; it is better than the Archbishop's.'"

* * *

A few years later, Giraldus might have had his ears tickled much more than his piety had he listened in on a certain Good Friday sermon delivered before Pope Julius II and a distinguished audience of prelates. Erasmus records the incident in his "Dialogus Ciceronianus."

The orator began with a panegyric on the military prowess of the Supreme Pontiff whom he called Jupiter Tonans, hurling from his mighty hand the thunderbolt of war and shaking the earth with his nod.

Then, in turn, Decius Curtius, Regulus, and even Iphigenia were on parade to illustrate the Sacrifice of the Cross. Next came parallels drawn between Socrates, Phocion, Scipio, and the founder of Christianity—who, however, was not named because, alas, the word "Jesus" could nowhere be found in the writings of Cicero.

* * *

Before we leave the subject of Latinity—and moving closer toward our own time: Our modern vernaculars have put their own stamp on Latin, at least "as she is spoken." If the Germans have their own way, with every "g" hard, so many a "c" like "ts," it is as a trifle compared with the "u" and

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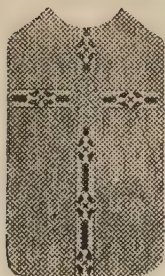
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The Pastor
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The fund-raising campaign to build a new convent and school for St. Joseph's parish was ended today as Chairman C. E. Sullivan announced that \$202,620.50 had been pledged or donated to the project.

The average gift
from 828 con-
tributors was \$245.

Construction work on replacing the almost century-old convent school of the Sisters of Notre Dame probably will start next year.

Sullivan said the grand total may be boosted to \$210,000 by returns arriving too late to be included in the final campaign audit.

The goal was
\$200,000

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The newspaper clipping on the opposite page tells briefly of another B. H. LAWSON success in aiding a Catholic parish to obtain funds for much needed parish buildings. But it omits the fact that this success was achieved in the face of a vast handicap—a record flood just as the campaign was about to start.

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sonorous suffixes of Latin in the
mouth of the French.

As a student under a few of the
older Sulpicians, we could hardly
help smiling at an account of Louis
Edouard Pie, Bishop of Poitiers,
delivering an impassioned Latin
discourse before the assembled
Bishops and their theologians at
the Vatican Council. His subject—
"Schema de Primatu et Infallibili-
tate Summi Pontificis."

The Italian prelates with their
counselors were straining their
ears, twisting their faces, stretch-
ing their necks in their efforts to
understand the Bishop. He was so
French in accent and intonation, so
unlike the listeners at speaking
Latin.

Observing their various endeav-
ors, pitying their hopeless looks,
but all the while unable to Italian-
ize his Latin, the poor Bishop grew
desperate as well as exasperated.
Finally, he paused and, facing
them, he shouted quite emphatical-
ly: "Gallus sum et Gallice loquor!"

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toward the building of a church.
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newly formed parish underway, he
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ART AND BEAUTY

by MAURICE DE WULF

Translated by

Sister Mary Gonzaga Udell, O. P.

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Here the word "art" is used in the sense in which we speak of the fine arts, whether the product appeals to the eye or to the ear. Thus the term embraces painting, sculpture, architecture, music.

What is art and what makes a work of man an artistic work? What is the purpose of art? These and similar questions pertain to the philosophy of art. In the present volume the author, a philosopher of renown, considers the basic principles of art.

Anyone can enjoy a fine painting or a good symphony. Is everyone, therefore, qualified to be an art critic? What is the difference between art enjoyment and art criticism? These questions are

philosophical, and the author addresses himself to their answer.

Nothing can better indicate the scope of this work than a list of the fifteen chapter titles, as follows: Ideals and Method, The Genesis of a Work of Art, The Nature of Works of Art, The Artistic Order, The Perception of Art, Artistic Emotion, Artistic Purpose, Beauty in Nature, The Einfuehlung, Sociological Aesthetics, Humanist or Pragmatist Aesthetics, Return to Objectivism, Metaphysical Problems in the Aesthetics of the Thirteenth Century, Psychological Problems in the Aesthetics of the Thirteenth Century, Greek Aesthetics and Medieval Aesthetics.

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company partitioned off a section of their newly constructed plant.

The location of the temporary parish chapel in the candle company is one of those coincidences of time. It's just about a hundred years since Anton Will, a German immigrant, came to this country and worked as a chandler in the area. Later, he established a factory for the supply of nearby Catholic churches. Through his original efforts, then, the Catholics of the neighborhood have a decent place to worship, for the time being, at least.

Inquiry Class Method In England

REV. MICHAEL O'CONNOR of the Church of Our Lady and St. Joseph, Carlisle, England, writes that he read with much interest the series of articles on the inquiry class method of instruction run in *The Priest* last year. The idea seemed so practical that he determined to try it out in his own parish.

For three weeks he and some of his parishioners engaged in an intensive campaign of recruiting prospects and then launched the class. To the great joy of himself and his co-workers, at the end of the class he received 30 converts and recovered 8 fallen-aways, out of a total attendance of 45 at the lectures.

So pleased was he with the extraordinary fruitfulness of this method that he has now launched a new class and reports that 30 non-Catholics have already signed up for it. Father O'Connor is now engaged in a vigorous campaign

Continued on page 223



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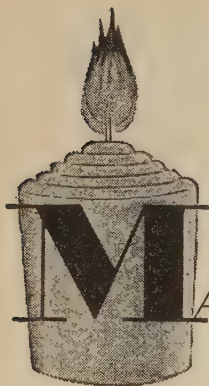
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The Priest

Vol. VII

MARCH, 1951

No. 3

Editorial Comment

Can Our Schools Survive?

“SO long as there are free schools there will be freedom of education and no longer. Every dictator in any day, including our own, first attacks the schools to control what they teach.”

Thus spoke His Excellency, Bishop Gorman, of Reno at the dedication of a memorial library at the University of San Francisco named for the famous missionary, Fr. Richard Gleason. “But,” he continued, “there are those and their numbers grow daily, who aim to make all education the monopoly of the state, even in free America, who seek to close all free non-government schools. They include not only the Marxists but the doctrinaire secularists who constitute the entrenched bureaucracy which all but dominates the field of official, tax-supported education.”

It is, indeed, a sobering thought that a Catholic Bishop in the United States of America, the last stronghold of the free-

dom-loving world, should find it advisable, even necessary, to utter such a warning. But let no one take these words lightly. The alarming fact is that the very existence of the Catholic educational system is threatened. One may well raise the question: can our schools survive?

The alarming fact is also that the secularists have very nearly won the day. We have come a long way from the “non-sectarianism” of Horace Mann, the founder and hero of the public-school system, who meant by his elusive and equivocal term merely the absence of domination by any given sect. It seems odd now to recall (and the fact is pretty generally forgotten) that Horace Mann wanted religion in the schools. True, he clung to a genial illusion that one could teach Christianity without dogmatic differentiation but he did want Christianity to occupy a central place in education. His disciples, whom he would disavow, are more often the sworn enemies of

all the ancient religions. They have devised their own and they mean to propagate it.

These new-day secularists, warns Bishop Gorman, "seek to impose their own 'isms. Having succeeded in getting all historic religion of our Western culture, whether Jewish or Christian, exiled from public schools as unconstitutional, they are now busily engaged in concocting their own 'religious system' to fill the vacuum their own blindness has created."

We are, in fact, faced today with an ideology sufficient unto itself. We have ranged against us, though many of its supporters may not realize it, a philosophy of education which is thoroughly secularistic and anti-Catholic, which is in tendency totalitarian, and which, as such, is of a mind to destroy any opposition.

John Dewey, et al

Some have called it the cult of the Little Red School House and the name is as good as any, though far more innocuous in sound than in reality. The view implies the recognition of the complete supremacy of the public-school system to the eventual exclusion of all alternatives. So far as its principles have been explicitly formulated they will generally be found to be the principles of experimentalism, the philosophy of John Dewey and of Columbia Teachers College.

Though its bases are materialistic evolutionism, behavioristic psychology, and pragmatism it

likes to look on itself as the unique American philosophy of education and to regard with complacency practices of "progressive education" as education par excellence. "The democratic way of life is truly the experimental way of life," notes its official journal *Progressive Education*.

Not that the rank and file who worship at the shrine of the public school are fully conscious of the philosophy to which they have committed themselves. Many of them, in Cardinal Hinsley's eloquent phrase, are victims of "the craze for monotype education" without knowing exactly why. They have, rather, been swept along by the tide of propaganda; they are the victims of slogans and catch-words.

Mutual Bigotry

Just such a weasel word is the adjective "divisive" which almost automatically pops out of the mouth of the protagonist of the public school as soon as he opens it. "It does seem unwise for a separate school system to be established," says William J. Sanders in "The Public Schools and Spiritual Values," "because that would lead to divisiveness in the community and mutual bigotry." The New York Board of Rabbis opposed released-time religious instruction because it "tends to promote divisive tendencies among the children." The American Jewish Congress meeting in Boston offered similar opposition because, in the words of

Judge Justine Polier, daughter of the late Rabbi Wise, it "introduced into public schools a divisiveness that could only lead to the growth of prejudice and conflict between young people." Expressing the same old prejudice in language which stems directly from Professor Dewey, William Clayton Bower writes in his "Church and State in Education": "Parochial education cannot be said to meet the requirements of a democracy that rests upon a community of shared educational experience."

Put it anyway you like, it is a flat renunciation of the truly American way and a negation of Democracy. Democracy, it used to be said, welcomed diversity in principle and grew strong as a direct result. President Truman was simply echoing this old and once widely recognized notion when he said on Armistice Day, by way of interpolation incidentally, "We have achieved our unity in this country, not by eliminating our differences in religion and tradition, not by hiding or suppressing our political and economic conflicts, but by holding to a concept which rises above them all, the concept of the brotherhood of man." The same thinker, moreover, who challenges the right of the Catholic school to exist will tell you when he is arguing against censorship that the essence of democracy lies in its faith that freedom of thought and freedom of speech result inevitably in the attainment of truth. He will prattle to-

day about the dangers of sectarianism and tomorrow give the principle address for Brotherhood Week. He is a queer combination of Hitler and Rousseau. Perhaps not so queer at that since extremes of pessimism follow extremes of optimism and the pendulum swings from anarchy to absolutism.

Amiable If Naive

The glorification of the public schools is no new thing, nor for that matter are we at all opposed to it. It represents among other things a somewhat typically American pride in one's own achievements. It has an amiable if naive note of nationalism. If one writes, as did Agnes E. Meyer, wife of publisher of the *Washington Post*, "When we realize, moreover, that the public school is the chief vehicle for mutual love, forgiveness, and tolerance between all races, classes, and creeds, it becomes an act of vandalism to attack it and an act of piety to work towards its improvement" (*Atlantic Monthly*, Nov. 1948). One may expose one's self to the amusement of the more mature but surely no harm is done.

When that same Mrs. Meyer adds that "One man's faith is just as sacred as that of organized millions" we want to stand up and cheer. That is Catholic doctrine.

But when, with regard to the religious reaction against the McCollum decision, she complains that "the tone and content of this clerical resentment arise

from the conviction held by many a sect that it has a divine mission and an exclusive mission to indoctrinate other human beings" she is talking nonsense. Granting that a sect did make the assuredly false assumption, is there anything in the concept of Democracy to rule out such a pious belief or hope? Cannot this terribly out-moded and fundamentally superstitious tenet (as she regards it) be squared with the right of each to life, liberty and the pursuit of happiness? Or does Democracy, as Agnes conceives it, imply, with some mysterious rigor drawn we know not from what source, that only the state (inanelly called democratic) thus has "a divine mission and an exclusive mission to indoctrinate other human beings"?

Mrs. Meyer need not get apoplectic over the word "indoctrinate"; it simply means "to instruct in doctrines or principles" (Funk and Wagnall's Desk Dictionary). As a matter of fact, she is a little rusty on her educational philosophy. The furor over indoctrination passed away two decades ago. She forgets the indoctrination that went on with the blessing of her "authorities" during the war-years at home and since then all over the prosstrate world. She is getting away with a pretty fair piece of indoctrination herself in having *Atlantic* publish it for all to see.

Perhaps one can say that the aberrations of an individual do not matter. What must be seen, however, is that Agnes E. Meyer

is a symbol. She represents an increasingly large segment of public opinion and it is public opinion which (as yet at least) makes the law.

Protestant Investment

Sharing in her adulation of the public-school system, her "craze for monotype education," if often for other reasons, is the bulk of Protestantism in this country. Dr. Erwin L. Shaver of the International Council of Religious Education, expressed a distinctive attitude when he solemnly announced that Protestantism "has a heavy investment in the public schools, an instrument which we confidently believe has paid splendid returns and which we are bound to protect." One of the crucial problems facing religious education said the vice-chairman of the same Council, Dr. Nevin C. Harver, is the "spread of the parochial school movement" which means "that we must redouble our efforts to find a sound way of reintegrating non-sectarian religion within general education."

Both of these gentlemen oppose the same totalitarianism as we. They are by no means as vulnerable as Mrs. Meyer. They are listed here simply to illustrate some of the varied forces behind the public-school cause. Dr. Shaver, in fact, is keenly aware of the dangers of state monopoly. Speaking of a report of the Educational Policies Commission of the N.E.A., he pointed out that it "envisioned the public school as the organizer and co-

ordinator of practically all of the child's activities—health, recreation, part-time vocational, as well as home experiences.”

That he is right is corroborated by the testimony of our Catholic school-superintendents who in formal resolution attributed the failure of school-aid legislation to just this mentality and scored “powerful public school teacher organizations which would rather have no Federal aid at all than allow one cent of it to be used for the benefit of non-public school children.” Msgr. Frederick Hochwalt, director of N.C.W.C.’s Education Department and Dr. Martin McGuire put the case in almost the same terms. Submitting a minority report (minority, of course) as members of the President’s Commission on Higher Education and protesting the exclusion of Catholic institutions from a contemplated long-range program of government aid, they wrote: “Underlying this theory is the assumption that American democracy will be best served by a mighty system of public higher education to be financed by local, state and federal taxes, and to be controlled, managed, and supervised by government agencies.”

Supreme Court

So it goes. One way or another the educational world has been split in two: on one side stands the great mass of public school proponents, tightly organized, efficient, menacing; on the other, a small minority (for all

practical purposes exclusively Catholic), an object of suspicion, even of hatred, branded un-American and thwarted by unfavorable legislation even on the high level of the Supreme Court. How will it all end?

“How our free colleges and universities, no matter what their present resources and endowments, can long endure is difficult to see”—once more we quote Bishop Gorman. Msgr. Hochwalt and Dr. McGuire in their minority report make it clear that public-school educators are totally unconcerned whether our schools endure or not. The President’s Commission, they note, “predicts—and without regrets—the gradual elimination of those private colleges and universities which are unable to keep pace with their publicly endowed competitors. The report also envisions the development of a nation-wide system of higher education in which private colleges and universities will play an increasingly minor role.”

We know already from studies made recently that few privately controlled colleges will be able to balance their budgets as it is. The first reports of a commission appointed by the Association of American Universities are pessimistic. Even now as prices spiral, enrollments decrease and private education is caught in a vise.

Los Angeles County

The situation extends all the way down the line to elementary education. Any pastor can tell

a tale of woe: the added cost of maintaining his own bus line, the mounting costs of upkeep, the staggering burden of building. And now the threat of taxation! Los Angeles County, for example, has recently levied a tax on all private schools so exorbitant that the tuition of every third student goes to meet this unjust demand. There one pays for one's own child's education, one's non-Catholic neighbor's child's education, and pays for the privilege of paying.

Meanwhile huge sums go into public-school buildings. Legislatures under the heel of teachers organizations groan but pass through bankrupting bills for gymnasiums, and auditoriums, and playing fields, hundred-piece bands and high-powered athletic coaches. They create almost a dream world for modern youth. It is ridiculous to think of competing with them in all this lux-

ury equipment. We are concerned with sheer survival. But the ugly question crops up: will the time come when Catholic parents will have to order reluctant children to attend materially inferior Catholic schools? Or worse, and with contemporary England in mind: will the time come when public officials will have the power to condemn our schools as materially inferior, telling us politely "to put up or shut up"?

University of Moscow

This writer does not know the answers: he knows merely that here are questions to ponder. One last question: "Who knows but that the academic freedom about which educators love to talk may soon be as non-existent here as it is in the University of Moscow?"

That question Bishop Gorman left with his listeners at the University of San Francisco.—G.J. G.

The Last Shall Be First

It happened at a communion-breakfast. The morning was waning now that several priests and laymen had spoken their greetings. One priest, however, had been overlooked until last. He was a Maronite priest who had just celebrated our Mass in Syro-Chaldaic, and his broken English was only slightly more understandable than his liturgical utterances.

Finally on his feet, he did not conceal his sensitivity at being called on last. In search of some face-saving grace, the toastmaster recalled that in the Maronite Mass the priest reads his Missal "backwards," since the Syriac and Arabic languages are written from right to left. This fact inspired the redeeming repartee, for the toastmaster explained that, in introducing the Oriental priest last, he was, according to the Maronite liturgy, actually introducing him first!—**Marius Risley.**

Cardinal Marchetti-Selvaggiani, R.I.P.

Recollections of a noble Roman

Mark Savage

ON the morning of January 13 the radio brought the news that the Dean of the College of Cardinals (who was also Cardinal Vicar, Secretary of the Holy Office, and Bishop of Frascati and Ostia), Cardinal Marchetti-Selvaggiani, was dead. To many American priests the news brought with it a sense of personal loss, because they had known him as a friend; to many more it may have seemed a kind of break in the chain that binds them to God, because it was by the imposition of his hands that the grace of God came to them at ordination.

We used to say, not of course in his hearing, that he was like Melchisedech, since he seemed to be without genealogy or family connections, although there was always a rumor that he really had a cousin whom he saw once a year. In reality, he was a Roman by family, born in a house which stood just off the Via Tritone and was later destroyed when the tunnel under the Quirinal was made; and it was in the shadow of the Quirinal, in the eminently Roman church of SS. Vincent and Anastasius facing the Trevi fountain, that he was baptized.

It is said that it was while he was a high school student at the Liceo Visconti (the old Roman College) that he came to know Eugenio Pacelli, who, though several years his junior, was to

be a lifelong friend. It was only after several University years spent in studying medicine and then architecture that he turned to ecclesiastical studies. Perhaps it was at first only with the intention of working as a layman in the offices of the Curia; at any rate, he did not go into residence at the Capranica College, where Eugenio Pacelli was also a student, until a short time before ordination. He used to tell with great relish about going for the first time to a clerical tailoring establishment to order a clerical outfit. The attendant, after gazing open-mouthed at his unclerical dress and air and the cigarette in his mouth, expressed his complete incredulity in the genuineness of his customer's vocation to the priesthood and was quite anxious to bet that he would never stick it out. And he also liked to recall how, when he was taken ill on the morning of his ordination to the priesthood, his Jesuit spiritual director ordered him to take a drink of water *per modum medicinae* and to have no scruples about going ahead with the ordination. It was in 1896 that this took place.

Residence In The United States

Father Marchetti spent some time after ordination in further studies and in the Secretariate of State before being sent to Washington in 1900 as Auditor of the Apostolic Delegation. The Dele-

gate at the time was Archbishop Martinelli, a Franciscan, and the first of a line of religious he was to have as his superiors in the course of his work for the Church. In addition to this Franciscan, they included an Augustinian, a Dominican, and a Redemptorist, for all of whom he had great esteem and even affection; but he seemed later to think that such cases should be rarer than they had been in his experience. Not that he ever had anything but the highest appreciation for the members of religious orders, but he thought they ought to stay in them. One of his predecessors in the Delegation at Washington, Father Papi, had joined the Jesuits in the U. S., and Monsignor Marchetti himself was only kept from following his example by the veto of Pius X. In his student days and later as a young priest in Rome he had made friends among the students of the North American College, and he already knew English quite well when he was assigned to Washington. But during the first years of this century he made many more friends and quickly acquired a real understanding of America.

After leaving Washington in 1906 and a short period in the Secretariate of State, Monsignor Marchetti went to Munich as Auditor of the Nunciature, to remain there until 1915. They were hard years, the years of the Modernist crisis and of the outbreak of World War I. He was next sent to Berne as a special

representative of the Vatican, not officially accredited to the Swiss government, but charged, as such a representative in neutral Switzerland always is in time of war, with all sorts of duties, including in this case the relations of the Vatican with those representatives of the Central Powers who were residing in Switzerland instead of Rome. In 1917, when Archbishop Pacelli was on his way to Munich to his new post as Nuncio, the two friends were able to meet, for business rather than the pleasure of renewing their acquaintance, at the monastery of Einsiedeln.

Internuncio In Venezuela

In 1919 Monsignor Marchetti, after being consecrated an Archbishop at a ceremony which was attended by Monsignor Ratti, the future Pius XI, went to Venezuela as Internuncio. He stayed there a very short time, just long enough to straighten out affairs so that his successor could go as Nuncio, and from Venezuela he went to Vienna, the demoralized Vienna of 1921 and 1922.

It was as Secretary of Propaganda, to which position he was appointed by Pius XI, that he came back to Rome in 1923, to remain there for all the later years of his life. He proved to be a very energetic and efficient collaborator of the Pope of the Missions and of Cardinal Van Rossum, the Prefect of Propaganda. Archbishop Marchetti became the first President of the Society for the Propagation of the Faith when its headquarters

were transferred from Lyons to Rome. He was also President of the Committee which organized the Vatican Mission Exposition, and it was his support that made possible the establishment of the Fides Mission News Service which was a by-product of the Exposition.

He entered wholeheartedly into the mission policies of Pius XI and did a great deal to implement them, preparing new territorial divisions in mission lands, finding the personnel to staff them, working for and seeing the beginnings of native hierarchies in India, China, and Japan, building the new Propaganda College in Rome. It was in connection with the Society for the Propagation of the Faith that he came back to the United States in 1927. However much his friends tried to persuade him to repeat his visit, he could never be prevailed upon to return as a private visitor.

In 1930, when he was made Cardinal, he was appointed to head a new organization for the protection of the faith in the Diocese of Rome, his real responsibility being to find ways and means to offset the religious ignorance and increasing alienation from the Church of the vast working-class suburbs then shooting up around Rome. He was assuming part of the duties of the aged and ailing Cardinal Pompilj, then the Cardinal Vicar, and it was a foregone conclusion that he would be his successor. And, within a few days of Card-

inal Pompilj's death, Cardinal Marchetti was appointed Cardinal Vicar.

An "Unrepentant Anti-Fascist"

It would hardly be true to say that the appointment caused great rejoicing on the part of the priests of Rome. The Cardinal had the reputation of being a strong man, an unrepentant anti-Fascist, and even, as he was then living in the Maryknoll house where he continued to reside, a lukewarm Italian.

He was a strong man, if the expression means a very capable administrator who demanded of his assistants an absolute loyalty and allowed them little, perhaps not enough, initiative. But it was his task, committed to him by the Pope who is the real Bishop of Rome, to provide in a very short time both churches and priests for hundreds of thousands of people, and that is the kind of task which does not lend itself to gentle methods. The Cardinal Vicar certainly never hesitated to take a strong stand when the situation called for it, as when he completely abolished the practice, dear to the Romans and many non-Romans, of lighting vigil lights before statues, because in his judgment this practice was causing many to neglect the Blessed Sacrament; or when, in the course of a visitation of the parishes and religious houses of Rome, he ruthlessly suppressed abuses wherever he found them and without worrying in the least on whose toes he stepped.

But he was not a hard man; on the contrary, he was a very gentle and shy person, extremely childlike and simple despite his extraordinary intelligence, and more at home with children than adults; and it was really because he was so easily moved by human misery or weakness in any form that he was compelled to adopt a stern front. No doubt it amused him to see how well he succeeded, to hear that he was a tough, hard-boiled, driving character, as it certainly amused him when he heard that the people (*Senatus populusque Romanus*) were saying that his recurring attacks of shingles (a malady the Italians call "St. Anthony's fire") were sent by St. Anthony to punish the Cardinal Vicar for having caused the blackout before the statues.

He Knew World Politics

To have resisted conversion to Fascism is probably no longer considered a disgrace in Italy. The accusation, at any rate, was true. To Cardinal Marchetti, who knew the world and the realities of world politics in the modern world, the dream of restoring the Roman Empire was simply silly. Nor did he desire it. The United States, he used to say, had made him, long before Briand, a firm believer in the possibility of a United Europe, and he never doubted its desirability. The fierce nationalisms of Europe in this century always seemed to him superficial as well as artificial, and against the best interests of the people of Europe.

Mussolini's strutting and blustering offended his taste; the arbitrary and terribly unjust treatment the Fascists meted out to their political adversaries seemed to him Fascism's own condemnation; and in the regime he could never see anything but an altogether regrettable interruption of the political evolution of Italy and Europe. In the early months of 1940, when the Fascists were throwing off the mask and showing their real feelings towards the Church, he derived a certain satisfaction out of the fact that he had never bowed the knee to Baal. He used to laugh at certain ecclesiastics who had been quite favorable to the Fascist movement, and to say of one of them, "Even X has to put a little water in his wine these days."

It is a fact that he had no sympathy for jingoism, and he himself was a man, a European, a servant of a supranational Church before he was an Italian. Many Italians seem to possess the ability to rise above nationalism in the interests of the Church and mankind, but it would be hard to find a man who exemplified this quality better. He understood and loved America, the American Church and the American character, better perhaps than any other Roman Cardinal of any period; and he loved America quite as much for what it promised as for what it was. But his love of America in no way lessened his love of his own land, and the fact that he

chose, even when he was the Pope's Vicar for the Diocese of Rome, to go on living with Americans, was perhaps not so much for the personal satisfaction that he derived from association with Americans, and especially with young American priests, as for the purpose of keeping quite clear of personal associations with those it was his duty to rule.

He Spoke Our Language Perfectly

To those who knew him intimately Cardinal Marchetti will forever stand out as one of the summits in their experience of men. His natural talents would have brought him to almost any worldly eminence he might have ambitioned; but it is probable that it is only intellectual or scholarly distinction that he would have cared for. He was completely at home in five languages, in French, German, Spanish and English, as well as Italian. His English was so perfect that it was hardly ever possible to detect a slip, in grammar or idiom or pronunciation; and during his vacations in Switzerland he used to enjoy being taken for the English pastor of "the Italian church" in London.

His university studies left a permanent mark on him which manifested itself in his continuing and intelligent interest in architecture and in all branches of physical science. Fifty years after he had finished his classical studies, he could still quote in their entirety the Latin authors he had studied, and a good

deal of the Greek ones too. So little was he inclined to let his ecclesiastical learning stagnate that he even kept up his Hebrew. His theological competence was utilized in his later work in the Congregations, especially in the Holy Office, of which he was the Secretary during the pontificate of Pius XII, his friend, whose election to the Papacy he had only been able to assist at from the room within the Conclave to which an illness confined him.

But it is another picture of him that will remain longest in the memories of many American—and thousands of non-American—priests, the picture of the perfect bishop officiating at the long ordinations and the other magnificent ceremonies at the Lateran of which, as Cardinal Vicar, he was the Archpriest. He moved through the beautiful rites swiftly, competently, reverently, never, under any provocation, manifesting the slightest sign of irritation, always understanding the nervousness of the candidates for ordination and able to put them at their ease. If, as sometimes happened, one or two failed to appear on time—he was never known to be late—he waited patiently until they did appear, and went ahead as if nothing had happened. On one such occasion he said nothing at all to the guilty laggards; but we heard that their superior was summoned the next day and on him the roof fell.

That was the kind of man the

Cardinal Dean was: a just man, who did not punish an innocent person because he happened to be near at the time nor fail to punish a guilty one just because he was not immediately at hand to bear the blame: a lovable man, who never sought popularity and never achieved it; a man with human gifts so rich and perfectly cultivated that most of us do not expect to see his equal, and yet as simple as a child, one of those to whom the kingdom of heaven belongs; a man of deeply serious purpose whose life is a long record of achievements, yet who could not take himself seriously or stand on his dignity,

and was often in consequence thought, and sometimes called, a clown by those who had no trouble taking themselves very seriously.

May He Rest In Peace

It would perhaps not mean much to say that he was the noblest Roman of them all, and his separated soul would surely find a way to laugh at the idea. But we can at least say that through him it was given to many of us to catch a glimpse of a nobility which made it seem natural and almost inevitable that God should have chosen Rome to be the center of His Church. May he rest in peace.

Death at The Altar

The following incident of early church history is well verified and vouched for by historians of the period.

During the great persecution of the Christians under the Roman emperor Valerian, a considerable number of faithful were one day assisting at Mass in the dark depths of a catacomb on the Via Salaria in Rome, where they thought they would be hidden and safe.

But an enemy had seen them enter the place, and reported what he had seen to the authorities.

Thereupon soldiers were dispatched to the spot, and they closed the entrance to the cave by piling up mounds of earth before it, so that all within had no means of getting out. They were then left to die miserably of starvation.

Long afterwards Pope St. Damasus, touched by the sad tale which which been handed down through the years, sought for and discovered the spot. There he found the relics of the martyrs—skeletons of men, women and children lying on the floor, together with the silver cruets and other articles they had taken with them for the celebration of Mass.

He would not have these relics disturbed, but left them where they were as a memorial of Christian fortitude. A sixth-century writer attests that they could still be seen through a window in his own day.—*The Liguorian*.

Priests Without A Country

*The problem of
displaced priests*

*Rt. Rev. Msgr. Edward E.
Swanstrom*

HOMELESS priests, displaced priests, expelled priests—ministers of God who are desperately weary of living in crowded refugee camps, or of trudging from one bleak hall to another to bring Christ to people as destitute and weary as themselves—these are typical priests in large areas of our war-broken world. Priests like ourselves have been, and are still, deeply involved in the terrible need and misery of our times, in the catastrophe of war, destruction, homelessness and exile that has befallen so many areas of the world peopled by Catholics.

When pleas are made to American Catholics to help the innocent victims of the great catastrophe that has come upon the world in our generation, it is the priests in the parishes who interpret the continuing need. The parish priests through their compassionate presentation of the needs of war orphans, war-maimed youngsters, displaced persons, expellees, and the homeless families of a broken world, have evoked from our American Catholics, even from those of the most modest means, a continuous and overwhelmingly generous response.

Because of the groundwork laid by priests throughout the length and breadth of our coun-

try, it has been possible to send to 63 different countries and sections of the world, a total of more than 343 million pounds of life-giving medicines, food and clothing in the past seven years. In addition, special help and advice has been given to thousands upon thousands of homeless exiles who cluster in the refugee camps of Europe and the Near East. Already, more than 65,000 Displaced Persons have found new homes in the United States and other countries through American Catholic help.

It should be a real source of consolation to the priests of our country to know that the time taken out of their busy lives to help collect money, clothing and food, has borne such fruits. War Relief Services—NCWC, as the organ of a merciful hierarchy for relief abroad, has been the instrument for channelling these bountiful gifts throughout the world.

"The Off-Scourings Of The World"

When I arrived in Europe in 1945, I met Msgr. Lubowiecki, the former secretary to Cardinal Sepieha of Cracow, who had not long been freed from Dachau Concentration camp. Under his charge he had several hundreds of Polish priests, all bearing the marks of their concentration camp days. When Dachau was

liberated, all the priests gathered to meet their liberators. Archbishop Benau, a long-term inmate, was elected spokesman and leader, and Msgr. Lubowiecki second in charge. Hundreds upon hundreds of poor, emaciated, tortured, ragged creatures lined up—surely “the off-scourings of the world,” these priests of God.

The concentration camp outfit, so demeaning to the human personality, hung on their broken bodies—often marked by instruments of torture. These men had recently been experimented on—like laboratory animals—for resistance to disease and to cold. Seven hundred of the group, Polish priests, had perished in the face of such treatment.

The terror and the longing were gone—this was the day of liberation, and they could return to their beloved homelands. The Holy Father, whose heart was so torn throughout the war by what was being done to the priests of God, sent Monsignor Walter Carroll to Dachau to express his fatherly love and sympathy to these men so terribly wounded in spirit and body.

Now, with the arrival of Msgr. Carroll (who has since died) the priests of Dachau knew that they were really free. The 450 German priests managed in some way to get back to their destroyed towns and villages. Many, like Archbishop Beran, returned to Eastern Europe to eventual re-imprisonment under new tyranny.

The Polish priests learned that the Eastern half of their country had been handed over with all its towns, villages, and church property, to Soviet Russia, while freedom was far from assured in the Western half. The day of liberation meant the beginning of the long road of homelessness and exile. At the call of the Holy Father, Monsignor Lubowiecki organized a Polish Curia. Worn out by four years of internment, Monsignor Lubowiecki now had to give comfort and strength to priests, many of them young men, whose spiritual and physical resources had been strained to the breaking point, and beyond.

Hundreds Of Emigrants

With hardly any period for convalescence, the Polish priests had to start a ministry to hundreds of thousands of Polish Displaced Persons in the bleak D.P. camps all over Germany and Austria. As men of God, they stayed with their exiled flocks, forgetful of their own sufferings, of their own needs. When doors were opened to the DP's, and thousands of people left the camps for the U.S., Australia and Canada, it was necessary to plan for the emigration of priests. The Holy See sent Monsignor Stanley Bertke, of Mt. St. Mary Seminary, Cincinnati, to the D.P. camps of the continent to list all D.P. priests, including Polish, Lithuanian, Latvian, Hungarian, Czech, Slovak, Croat and Slovene priests. Hundreds

have emigrated to Australia, Canada and other parts of the world. Some four hundred and fifty have been accepted for entry to the United States to work in dioceses where they are needed.

Msgr. Lubowiecki, serene and compassionate, recently visited the United States to plead for the remaining DP's. He asked the American Catholics to give sponsorships that would allow the remaining DP's to leave the camps and take up life anew. A certain number of priests, like Father Leon Degner, of the Caritas Hospital in Regensburg, will remain behind in a battered continent to care for those DP's whose shattered lives will permit of no rehabilitation—the aged, the blinded, the tubercular, the chronically ill. Father Degner, a Polish priest, is Chaplain in a hospital whose two hundred and fifty inmates are DP's whose lives are completely broken by the consequences of war, internment and exile. He will share their most bitter lot and keep the service of God's love close to them at all times.

After peace was declared in Europe a series of mass expulsions began, which included in a tidal wave of misery, about three thousand priests. These were driven from their parishes, from their rectories, and landed as destitute wanderers in a destroyed and vanquished country. These were the expelled priests, who now minister to their ex-

pelled flocks in the desolation of barracks and camp life all over Germany and Austria. In some dioceses from which all inhabitants have been expelled, forty percent of the priests are reported dead or missing. This is true of the Ermland Diocese in East Prussia, now occupied by the Russians. The other priests were dispossessed from the Sudetenland, from areas of Silesia, Pomerania and other sections denuded of their Germanic inhabitants.

"Scarcely Half Survived"

Msgr. Gerhard Fittkau, now in this country on a special mission for the St. Boniface Society, told us of his little parish of ninety-one families, numbering four hundred and sixty souls. When the Russian armies reached his little village they deported the people to east and to west until the poor little parish had been scattered "from the Urals and uttermost reaches of Siberia, to the Rhine river." After returning from Siberia himself, Msgr. Fittkau tried to locate the remnants of his little flock, so cruelly driven over the face of the two continents, and found that scarcely half of them had survived.

When I was in Berlin on a recent visit to Germany, I heard of the expelled priests who work for their homeless flocks against all odds in the Soviet Zone of Germany. They chose to remain, though they might have come to

the relative security and freedom of the Western Zone of Germany.

A particular problem is the Diaspora area of Northern Germany, where hundreds of thousands of Catholic Expellees have found refuge in an area without Catholic Churches, schools, meeting places, or even cemeteries for their dead. A large band of heroic priests goes about on foot, on bicycles, or on motorbikes, to bring instruction to the young, and to say Mass in Lutheran churches and other centers for their sorely-tried people.

Fr. Kindermann, of Koemigstein Seminary for Expelled Seminarians, described the daily life of an expelled priest in the Diaspora area:

"The little room where most of the Expellee priests are lodged must serve as a bedroom, dining-room, work-room, office for receiving parishioners. On a weekday morning, the work-table is often converted into an altar where the priest celebrates the Mass. Then the priest takes to the road to look after the welfare of his parishioners who live in as many as twenty, thirty, forty or more settlements, or centers of misery. Even priests past sixty must work under such hardships. For the older priests the cross is so much heavier than for the younger ones.

"On Sundays, the priest

takes his little box containing the barest items necessary to celebrate the Mass, and offers the Holy Sacrifice in one of the many settlements of Expellees. As many as can gather together, come to Mass. Following this, he bicycles or walks to other settlements and preaches often as many as six different times in various places. In each settlement he hears confessions, baptizes the infants, visits the sick and aged, and tries to help in the many problems that his parishioners present to him. Often, the Mass is said in areas where there has been no Celebration of the Holy Sacrifice since the time of the Reformation. In the evening, he returns to his bare little room, tired to death."

When a group of four thousand Expellees were accepted for resettlement in Sweden, a priest followed them to minister to them. He went with the clothes on his back, and travelled from one place to another saying Mass in a barracks of an iron-works, a hall in a match factory, in a center of the Social-Democratic Party, in private houses, in a Home for DP women whose health had been broken by internment in concentration camps. Father Herbert Burkert has written of his experiences in Advent and on Christmas, when he said Mass for German Expellee Catholics, for Lithuanian, Latvian and Czech Catholic

groups, and for the Polish women in the DP Home. Wherever he went he was welcomed with indescribable joy, and when he heard the Christmas hymns in Polish, in Italian, in Hungarian, Czech and German sung by the people who were so far from home, and yet so spiritually at home at his Mass, he confessed that the tears ran down his cheeks.

At the Mass of Christmas, immediately after the Consecration, his whole congregation sang out the "Holy Night, Silent Night," each group in its own tongue, all together in the simple melody.

Yet His Heart Was Joyful

The poor priest had to stay all night in the waiting-rooms of railroad stations to make connections so that he could say Mass at the appointed hours in the towns along his route. Yet his heart was consistently joyful. At the end of his article he says a word to his brother priests who are secure in the parishes, secure within the borders of their homelands:

"Oh, you priests, established in parishes, who are the happy possessors of a church, thank God with loud exultations, because that is really something magnificent. It is the ardent desire of my dreams. For 11 years I have been wandering with my Mass-chest from Berlin to Biarritz, from Biarritz to the Caucasus, from the Cau-

casus to Athens, from Athens to Copenhagen, then four bitter years as a prisoner of war, per pedes Apostolorum, (hiking), or on a cheap bicycle with bad tires. Always dragging, and always packing, and there were always people deprived of their rights, and victims of evil, always woe and misery. You yourselves, try it once, and preach to them of the good tidings. They do not believe you any more, because they say: 'It is easy for you to talk. You are ensconced in your secure establishment. Your table is laid. You have your homeland. You can't understand us, and we do not understand your language any more.' Yes, *Almighty Lord, there must be priests without a country, priests who were driven from their homes and their homelands, just like the other refugees, priests who are hungry, who long for their home and a little security. There must be priests who own nothing but the rags of an old uniform, who share their fate with the poorest of the poor, lest their voices sound like mockery. Just think of that, you my brothers, who are in God's grace, who possess a homeland, a house and security.*"

Father Burkert once led what we would call a "normal" priest's existence and he would want for himself and his scattered flock, a return to some measure of nor-

malcy and security. We do not surely want to increase the number of homeless, exiled priests. But while there are homeless, exiled Catholics, there must be priests to bring Christ to them in the wilderness of their lives.

The unceasing pressures on these priests might be almost too heavy to be borne, if help did not come to their flocks, and to themselves from Catholics of the United States. The displaced priests, the expelled priests, the impoverished and hard-pressed priests of France and Italy, are still within the range of our help. There are other priests, sorely-tried, imprisoned, deported to the far wastes of Siberia, who are outside the range of any help except in the union of prayers. These are indeed "naked,

buffetted, and have no fixed abode" and "have become as the refuse of the world, the off-scouring of all, even until now."

We priests who enjoy some measure of security, can and must be the base of supplies for these poor wanderers, these brother priests whose courage and physical resources are so grievously strained. The most difficult part of their ministry is that, even when weak and tired to death, they must be towers of strength to the men, women and children who look to them for comfort. There are so many of these priests whom we can still reach with concrete help—help that will make it possible for them to continue as towers of strength to the millions upon millions of homeless Catholics.

Changed the Subject

As former President of the Oxford Union, and growing in fame as a member of Parliament and a writer, Belloc revisited his old university to give a lecture. Facing an audience of more than 1,000, he opened the lecture by saying that he had planned to address them on the subject of Napoleon Bonaparte, but that, happening to notice that Dr. Coulton, the famous medievalist, was among them, he had suddenly decided, instead, to address them on the subject of Dr. Coulton.

He would venture, he went on, to expose a number of Dr. Coulton's prejudices on the subject of the Catholic religion, which, as the heart and soul of all that was fine in medieval civilization, Dr. Coulton did not know nearly as well as he pretended to know.

On this theme, quoting Dr. Coulton chapter and verse without notes, Belloc, holding the audience spellbound, spoke for one hour and a half, winding up by asking Dr. Coulton to state whether or not he, Belloc, had in any way misquoted or misrepresented him. Dr. Coulton, saying nothing, got up and left the auditorium.—John E. Dineen in *The Irish Digest*.

Shall It Be A Mission?

*Toward pointing up
the Jubilee Year*

Edwin Ronan, C.P.

THE priest charged with the cura animarum is challenged by the Holy Father to inject into his office new energy and exert more than usual effort to make this "the year of Great Pardon and Return." He has graciously extended to the entire world outside Rome the graces and indulgences of the Holy Year. To the Catholic masses unfavored by a pilgrimage to the center of Christendom there is given the same opportunity to harvest the blessings, though bereft of the inspirational thrill accompanying attendance upon scenes and pageantry which only papal pomp and ritual can devise.

Our people are now looking for information and guidance that they may implement the privileges offered during this year of the extended jubilee. By the clergy, especially pastors, must the challenge be taken up and met. In his Christmas message of 1949, the Holy Father clearly indicated that by the jubilee he was then declaring, he envisioned more than a few religious exercises in Rome, in order to obtain indulgences, and perhaps, lift some canonical censures. From the "Intentions for the Holy Year" announced by him, one can see that a world-

wide spiritual rehabilitation was his dream. He prayed that "each one by prayer and penance should make expiation for his sins, and should so strive for Christian reform of morals and for Christian virtue, that this great jubilee shall have for its finest flower the universal return of all men to Christ."

In his latest Christmas message he offers a résumé, recounting great accomplishments and the deep satisfaction brought to his fatherly heart. And lest this good gradually disappear, he exhorts the fortunate pilgrims to carry on a Catholic Apostolate. "Now they must be convinced of the mission which is theirs, an honor and at the same time a responsibility, to become among their fellow Christians, heralds and propagators of the spirit with which their hearts overflow."

The Roman Jubilee has come to an end. And all is not well with the world, nor are faith and morals solidly re-established within the membership of the Church. Otherwise, there need be no extension of the Holy Year into the hinterland. Pope Pius himself admits this. "Even in those places," he says, "where the secular and regular clergy, aided by the whole-hearted collaboration of the laity, have quickened Christian life, even

Father Edwin writes from Holy Cross Monastery in Cincinnati.

there, the number of Christians who are spiritually undernourished, enervated, and vacillating in their faith, is such, that the Church in her maternal solicitude cannot but be concerned. To arouse these sons of the Church from their easy-going but dangerous lethargy is the urgent task which now confronts the Catholic Apostolate."

Among the vast numbers gathered in Rome for the jubilee, the hierarchy and clergy of the world were generously represented. They, too, caught the inspiration of the moment. They read the mind and heart of the Holy Father; they observed the marvelous demonstrations of faith in a setting so other-worldly. Hardly one of these could escape the reflection: "If only my people could witness this; if they could have such activated faith. When I come home I must tell them all about it."

They have returned to their pastorates, and doubtless have told the story of their privileged experience. But is that all? Have they done their duty by their people? Surely they must take hold of the task of the Catholic Apostolate and strive more diligently this year "to arouse those sons of the Church from their easy-going but dangerous lethargy."

The Need of A Parish Mission

As in former jubilee years, pastors will prepare for this season "of Great Pardon and Return." Quite naturally a parish

mission will come to mind as a definite effort to seek out and reclaim the "spiritually undernourished, enervated, and vacillating in the faith." The shepherd of the flock will in conscientious duty search the byways for the lost, strayed, and perhaps stolen sheep. As the modern paraphrase has it, he will leave the sixty in the church and go after the forty who are lost, and keep at it till he finds them.

A sizeable number, more than we dare admit, are among the strayed in every parish. Place the blame where we may, the stern argument of fact tells us that the rear door is left too widely open. There are mounting defections in every section of the country. The secularism of our times may be the over-all reason. Breaking this down, we can point to marriage and home delinquencies; to a self-satisfying ethic replacing the moral code; to a withering indifference to God; to faulty education; and, it could be in part, to pastoral carelessness.

So let's have a mission. A splendid idea. We shall call in a band of preachers and confessors and let them do the job. But can they do the job? Does the parish thus become restored to ideal status? Are all wounds healed and the Regnum Christi permanently established? Is this vicarious and momentary ministry the whole solution? Can a pastor be thereby satisfied that he has done his work well, that he has fulfilled the urgent

appeal of the Holy Father for this year of grace? Probably the missionaries could answer better than others. And their conclusions would no doubt leave much to be desired.

Toward A Successful Mission

By every standard of appraisal the mission is a wholesome means to bring back Catholic vigor. It is among the obligations enjoined upon pastors, and Canon Law prescribes it as a parish need. There are missions and there are missions. By their fruits we distinguish them.

The pastor is vital to a successful mission. His attitude is reflected in his people. His zeal for their Christian health is an infectious thing. Its absence leaves them unimpressed. Not a little of his attitude reacts upon the missionaries. It can stimulate them to earnest effort realizing that permanent good will follow, or it may lay heavily upon their endeavors because they seem so futile.

Should the pastor select the time of mission for his vacation, being thereby assured of a Sunday supply during his absence, he is telling the missionary as well as the people that his interest in the fruits of the mission cannot be very ardent. A deepening feeling takes hold, when for example, the pastor informs the missionary that he will be away on vacation, that the housekeeper has the keys and will take care of all arrangements.

The presence of the pastor means much to the visitor who would work for his people. Matters are bound to arise, questions to be discussed, problems to be enlightened by the pastor's views, his particular plans for societies, sodalities, and spiritual activities he would promote. The missionary finds satisfaction when able to deal directly with the pastor on the scene. Usually those conducting missions are strangers to the parish, know little of conditions, the spiritual temper of the people, and their particular and immediate needs. Then, too, from what better vantage point can a pastor gauge the reactions of the parishioners than to observe them in mission-action?

Careful Preparation Is Vital

To realize the very best from a week or two-weeks' operation of a mission, much time and energy should go into its preparation. A well laid ground plan, to stimulate interest and accentuate Catholic action, would under normal circumstances guarantee a filled if not crowded church. The weaker brethren would be enticed there through proper publicity, contacts, parish canvassing, visits by the local clergy, school projects, and much else. And repeated prayers, especially the Rosary to Our Lady, would invite God's blessing and touch hearts otherwise remaining "easy-going."

Most revealing to pastors have been the house-to-house visits

made by social service Sisters or Catholic Action groups like the Legion of Mary. New names have thus been added to the parish roster, faulty marriages have come to light, unbaptized children detected, confessions of chronic Mass-missing and neglected Sacraments, festering sore spots disclosed, with many misunderstandings, the result generally of hurt feelings. All this and more await him who has the zeal and courage to put it to the test. One could assert without fear of denial, that there is no parish of size anywhere in our land which does not contain, and too often in astonishing figures, members below the level of what are disparagingly called Sunday Catholics.

Harnessing for action such potential agencies in a pre-mission campaign, the pastor as well as the missionaries could rightfully anticipate an outpouring of grace with its renovating power. The missionary always thrills to the scene before him, conscious that among the good and reliable there are present the un-

dernourished, the enervated, and the vacillating in the Faith. These latter solicit his zeal and willingly does he give the best that is in him. Dealing with such a cross-section of Catholics, the mission essays to halt leakage, to reclaim the unfertile soul, to bring pardon and hope to the fallen through the fear and love of God, to correct improper marriages whenever possible, to impress discipline and sanction of both divine and ecclesiastical law, to pillory viciousness wherever detected, and to stimulate a vigorous faith and practice. Indeed, missions still are sorely needed.

Let us not forget the probability that numerous young men and women will, in this year of grace, be called up to service in the military establishment. The venture could mean their moral ruin. Something in the way of preparation should be undertaken for them. A previously well organized and fervently conducted mission would help mightily in their spiritual orientation. It is well worth trying.

Slight Difference

Recently a group of men drawn from a single industrial plant met under the auspices of the National Conference of Christians and Jews. They wished to thrash out openly the problems of their mutual relations. Among them were whites and Negroes, Christians and Jews, people of diverse national origins.

At one point someone alluded to the thorny subject of mixed racial marriages. A Negro present smiled understandingly. "Mister," he said, "I don't want to be your brother-in-law. I just want to be your brother."—*American Legion Magazine*.

How to Meditate—I

The Sulpician Method

John J. Jepson, S.S.

IT is easy to remember that any method of mental prayer falls into three divisions: the preparation, the body, the conclusion. The body of meditation comprises adoration, communion, co-operation. Adoration is so called because in this part we pay our duties to God through Christ, and first among these is adoration. Communion is that part of meditation wherein we draw into our heart what we have adored in Christ. In cooperation, responding to the graces we have received, we form resolutions to hold us to this response to grace.

Whatever is the subject of the day's meditation, I try to see it somehow in Christ. For this reason: Christ is the Mediator between God and man. No prayer can reach God except through Christ. Christ in His human nature is the perfect worshiper of God, and in my meditation I aim to tie up with this worship of Christ. He must throw about me the mantle of His infinite merits. He alone has power to make my prayer efficacious, to make it avail before the throne of grace. Since this is so, I must get every prayer to heaven through Christ. I must somehow see in Christ the subject of my meditation.

Christ is our Law, since He is the way, the truth and the life. When I recall from the Old Testament how it was enjoined on the Jews to bind the Law on their forehead, to hold it in their heart, to bind it about their hands, I can appropriate the idea to have Christ before my eyes by looking upon Him in reverence as I contemplate the subject of my meditation, in my heart by desire, in my hands by acting with Him. I am all the more urged to this by consideration of the first three petitions of the Lord's Prayer: Hallowed be Thy name . . . Thy kingdom come . . . Thy will be done.

God must get glory back from man, and Christ is the real worshiper. Therefore, I must enter into this worship of Christ. This is what I am striving for in this part of mental prayer which is called adoration. Christ is the source and model of every virtue. The more virtue I have, the more glory I give to God. To draw virtue directly from Christ is the best way to meditate on any virtue. Possession of virtue is possession of the dispositions of Christ, to have the mind of Christ. Therein lies imitation of Christ. It is to be minded like Christ, to fulfill my duties in the spirit of Christ. So I see in Christ the subject upon which I meditate.

May God be good to Father Jepson, who died a few months ago in Washington, D.C.

In prayerful, religious frame of mind I contemplate the subject and in so doing I pay to God through Christ the duties which religion requires apropos of this subject.

It may be prolonged adoration, it may be admiration or praise or love, it may be thanks or joy, at times it will be compassion. I try to get the sentiments of Christ concerning the subject of my meditation. I try to let that mind be in me which was also in Christ Jesus. I attach importance to this because the service of every prayer is veneration of God and petition for man, and without any doubt God comes first. That was Christ's way. St. Gregory of Nyssa tells me that even when I am con-

cerned with personal needs I can do nothing better than go first to Christ. "Without Me," I remember Christ said, "you can do nothing." All Christian perfection consists in having the perfection of Christ. There are only two ways to proceed towards obtaining that perfection from Christ: adoration and imitation.

Through Him we have access to the Father. "I am the door of the sheep . . . If any one enter by Me he shall be safe and shall go in and out and find pastures."

This, O my Jesus, is the course I pursue in the adoration of my meditation; I am but following the practice of the Church, that addresses all prayer to God "through Jesus Christ, our Lord."

Other 'Capuchins'

About ten years ago the State of Pennsylvania appropriated the sum of \$35,000 in order to restore one of the most noteworthy groups of buildings in the history of Protestant America. This included the Brothers' House and the Sisters' House, together with the bakery, the printing shop, the tannery, and the various mills of the Ephrata community. This isolated community was, strangely, self-sufficient and at its peak numbered 300 members, all of whom lived a very strict life, practicing many austerities. The majority lived in celibacy. Their distinctive garb was called a "capuchin," though its resemblance to the habit worn by the members of the Capuchin Order was very remote. This social experiment flourished for about two generations, from 1732, when it was founded by Johann Conrad Biessel, until about 1796. It then gradually died out.

Today Ephrata (in Lancaster County, Pa.) is a health resort and has manufactories of cigars, hosiery, and silk. This former seat of the mystic Order of the Solitary (Seventh-Day Dunkers) today numbers around 6,199. Also noteworthy is that Peter Miller, second prior of the semi-monastic community, translated the Declaration of Independence into seven languages, at the request of Congress.—**Capuchin Clarion.**

Who's Who in the POAU?

By Lon Francis

Introduction to a Series of Articles

THIS is an age of "Investigations," of "House Committees," of "Senate Committees," of "F. B. I. Searchings," all designed to ascertain whether charges of "un-American activities" directed against organizations or individuals are true or false. The American people, for the most part, want the names of the innocent cleared, and those of the proven guilty labeled "guilty."

In this work we present evidence—almost wholly from non-Catholic sources—which attaches the stigma of guilt to many churchmen and "others," who are banded together to prejudice the American mind against the Catholic Church in our nation.

We assure the reader that we take no pleasure in exposing anyone, much less "prominent" people; but, if our nation will be benefited by the exposure, it seems to be the duty of someone who possesses the evidence, to furnish it.

One would think that the lesson of history, forcibly taught five times during the past century, should have kept even the bigoted from organizing a *new* campaign against the Catholic

Church. The charges made currently are the identical ones made 100 years ago, 60 years ago, 40 years ago, and 20 years ago, by the Know-Nothings, the A. P. A., the Socialists, the Ku Klux Klan, each in turn. That lesson is that Protestantism suffered and the Catholic Church won friends from among the most influential scholars by the smear crusaders. Such persons could not afford to be misled. Hence they investigated for themselves. With few exceptions, they lined up on the side of the Catholic Church.

In this work we reproduce hundreds of pronouncements, written by editors, clergymen and "other" Americans, denunciatory of the purveyors of slander.

The more virulent and widespread these organized campaigns become, the faster the Catholic Church grows. Because of them numerous intellectuals have been drawn to her, while the religious bodies whose leaders cooperated with her accusers have suffered both numerically and spiritually.

The reader will find our series of articles copiously documented,

and will agree that there is no possibility of misinterpretating the documentation. Those who avidly read the literature sent out from the POAU office seem not to realize that an even greater number of Americans are reading facts that contradict the errors contained in that literature.

We treat the POAU only as a *symbol* of organized anti-Catholicism, and deal with its founders and present officers only as a warning to others for their own good, the good of their respective denominations, the good of their country, not to imitate them.

We would have no interest in exposing Oxnam, nor Newton, nor Blanshard, et al otherwise. The last mentioned has written a book entitled "American Freedom and Catholic Power," which has attained a large circulation. Most of its reviewers seem to have based their appraisal only on its documentation.

A book will soon be issued from the press exposing the unreliability of this documentation, and especially of the misinterpretations of quotes from Catholic sources. We are informed that Blanshard is at work on another book carrying a title which will not impress the reader after he will have learned that he had been a long-time Socialist of the near-Communist brand.

How *sincere*, *reflecting* Protestants look on organized anti-Catholicism is well represented

by Rueben Markham in a little work entitled "*Protestants, Awake!*" He wants his brethren to "awake" to their own personal spiritual ailments and to the paralysis which grips the religious bodies to which they belong. He writes, for instance:

"I am a Protestant, the son of a Protestant preacher, whose father was a Protestant preacher. Most of my close adult relatives have been—or are—preachers or Y secretaries or social workers or active Protestant laymen. I myself was a Protestant missionary and consider myself closely attached to the Protestant world.

"When I urge Protestants to awake, I do not call them to arise and fight their Roman Catholic or Eastern Orthodox brothers . . . Some contemporaneous despots would like to use Protestants as instruments in smashing Catholics, but later they would certainly try to smash Protestants . . . The fact that Communist despots are concentrating their main anti-Christian drives on Roman Catholics in various countries of Europe and Asia is, in general, a compliment to that Church rather than a reproach. The Bolsheviks are fighting the Catholic Church with special vehemence and venom, because that Church is offering the most resistance, is the best organized, is showing itself the most heroic, and best understands the completely anti-Christ nature of atheistic, Communistic despotism . . .

"We Protestants have made no large-scale, nation-wide spiritual conquest in a non-Protestant land since 1648. We have won no country since the close of the Reformation—except in North America which we Protestants settled. I think we Protestants have won predominant spiritual power in no land not under Protestant princes. Our advance and dominance has been largely conditioned on political power . . . But beyond all dispute, our nation, which was founded by militant Protestant Christians and nurtured in Christianity, has allowed itself to degenerate to a place where it is among the most immoral in the Western world."

Markham believes that the remedy for this situation should engage the attention of Protestant churchmen instead of the fear of Catholic ascendancy. He continues: "To a large extent we have excluded religion from our culture. Thus we cooperate in creating general disrespect for religion. Many Protestants have come to believe that tolerance, brotherhood, democracy require us to discard characteristic religious practices . . . Many Protestants vigorously applauded when an atheist succeeded in preventing the teaching of religious beliefs on school time in school buildings in 1948. We chose an atheist for a heroine. Although we shouted that our state should feed us, clothe us, amuse us, doctor us, we fell into a panic when some Christians

tried to get the state to allow us to use public buildings to teach a couple of whiffs of Christianity. We joyfully burnt the quilt of Christianity to kill the particular flea of a neighbor's form of Christianity . . .

"A moral and intellectual attitude that leads a contemporary nation to reject a non-Protestant church, does not prepare that nation to accept Protestantism. A society that rejects Eastern Orthodoxy or Roman Catholicism as such finds Protestantism, also, absurd . . . For a church to become a fringe or satellite of a Communist Party means that it has committed suicide—and that is what is happening to sections of Protestantism.

"From the day Marx launched modern Communism one hundred years ago, it has been against Christianity in any form. Wherever Communists have seized power they have fought the Church more bitterly than any other type of government has fought Christianity since the early Roman Emperors . . . They (Protestants) dislike certain other Christians so much that they let themselves be used as Communist tools. Thus Christians become the instrument in a Communist plot against Christ . . . Combating Catholics became a major activity for many Protestants. We burned a Catholic nunnery; we burned Catholic churches; we poured out torrents of vituperation against Catholics; we considered these Christians of an-

other type our chief enemies . . . Many of us wallowed in lewdness in order to smear Catholics. Preachers peddled dirty stories by the ream. We opened side-shows featuring 'fallen Catholic women.' . . . We allowed ourselves to be filled with hatred. We told a fair number of untruths and half truths. We became barkers for impurity in the name of purity, and we painted a rather sorry picture of Christianity for non-Christians.

"And we did not stop the Catholics! On the contrary they acquired a very strong position in most of our large cities."

Markham might have said: "We have distributed fake oaths attributed to the Knights of Columbus, the Jesuits and other Catholic societies after it had been widely publicized that these things were 'bogus' and conceived by agents of the devil."

He might have said: "We are still circulating stories written one hundred years ago by Maria Monk and Margaret Shepherd—as though they were still alive—and do not tell our people that both of them, posing as ex-nuns, were exposed as *imposters*."

Reuben Markham goes on: "Some Protestants considered world Communism a grand ally in their sectarian fight against the Vatican. The Kremlin was expected to run interference for us Protestants through the Catholic lines. This alliance constitutes a very sad chapter in the history of Protestantism.

"Distinguished Protestant Christians did violence to their minds and sullied their consciences in order to persuade themselves that their ally, Communism, was a continuation and fulfillment of Protestantism. They grasped the bloody hands of implacable infidels in hopes of crushing a rival church. Some felt joy in watching red atheists impose their anti-religious despotism on Catholic parts of Europe. In unworthy ardor they kept shouting the awful untruth: 'Bolsheviks are not against Christianity, only against our enemy, the Vatican.'

"I am for Protestantism; I wish the United States were a devout and practicing Protestant country . . . But I know I can't achieve that nor strengthen Protestantism by ganging up with the Kremlin against the Vatican. I know, with absolute certainty, that such an alliance would be ganging up with the chief enemy of Protestantism against my own Protestantism."

Then Mr. Markham gets after Bishop Oxnam and Rev. Louis D. Newton, both among the formers of the POAU. The latter had written a book titled "An American Churchman in the Soviet Union," and the former wrote the Introduction for it. He says of Newton: "A superficial or careful reading of this booklet leaves the impression that Dr. Newton is trying to persuade American Protestants that the Bolshevik Government grants

religious freedom. Methodist Bishop Oxnam strongly recommends the pamphlet. He has placed the weight of the Federal Council, the largest Protestant body in the U.S., behind it."

Referring to Bishop Oxnam, Mr. Markham writes: "Bishop Oxnam is close to the organized American Protestant crusaders who tell us that all religious liberty is endangered here, if the United States takes a little girl to a Roman Catholic school in a state bus. If such state intervention in such matters goes on, we are told, the Vatican will soon have us in its grasp and all liberty will fly away . . . But I want to ask: 'What kind of a Christian leader is he who tells us that a state bus for private schools would lead to enslavement, yet cooperates in an attempt to make us believe there is complete religious liberty in the USSR, where the state controls every form of thought expression, every school, every church building, every publishing concern, every youth organization, and where the state with every instrument at its disposal grimly attempts to convert every one from four years old up into a new Soviet man?'"

"What do you think of the leadership of Protestants who tell us that a dictatorship of absolute and total state control leaves religion completely free, while a state that merely provided transportation of private school pupils would enslave us?"

This Protestant of Protestants

calls the Methodist Church's attention to their "resident Bishop in Geneva," a "member of the editorial advisory Board of *The Protestant*" which he calls "a vituperative Party-line magazine." He says: "This Bishop is responsible for supervising Methodist missionary work in eastern Europe, yet he joins all the Communists and fellow-travelers from Mukden to Detroit, and calls the mightiest and most fanatical world onslaught against Christianity in 1,000 years a 'smoke screen.'"

"This Bishop," Markham says, "flew to Bulgaria, was well received by the Communists, and flattered by their big shots." Of course the Bulgarian government wanted a statement from him to be published both in Bulgarian and foreign languages, and here was the statement:

I congratulate and thank the officials of the Bulgarian Government for their championship of religious freedom . . . complete religious freedom is given to the Methodist and to all other small churches . . . I am therefore proud that the Bulgarian Government has adopted such a liberal and tolerant attitude toward all religious groups in Bulgaria . . . A new spirit can be seen in Bulgaria . . . The desire for education by the Bulgarian youth is symbolic of the new Bulgaria which on September 9, 1944, overthrew the reactionary Nazi regime and es-

established a new democratic order.

But in less than a month after this Bishop left Bulgaria the Communist Party, through its official paper in Sofia, declared that all private schools of Bulgaria had to be closed as reactionary, Fascistic, imperialistic agencies, and hurled special invectives against the Methodist Girl School at Lovech, Bulgaria, a missionary institution which had been functioning for sixty-eight years.

It was not long before that statement reached the United States in a propaganda pamphlet which, Markham says, he bought at the Boston Communist Bookstore.

Several United States Protestant churchmen, after visiting Marshal Tito, of Yugoslavia, at his own request and at his government's expense, issued a similar statement, and these clergymen are active under the POAU.

Markham's eighty page booklet was written for the one purpose of purging Protestantism, making it more spiritual-minded, making it a force in the United States, but he closes his work with a warning in these words: "We Protestants should not spend so much of our energy fighting Roman Catholicism . . . Protestants weaken their own cause by the hatred, meanness, hardness of heart, haughtiness, phariseeism and hypocrisy which they engender when they direct

their main energy to fighting Catholics."

He observes: "Protestants who think the present terrific fight between a materialistic conception of the universe, with its degradation of mankind, and the spiritual conception, that alone gives meaning to existence, is primarily a duel between the Roman Catholic Church and imperial Bolshevism, or between Russia and the United States—such Protestants have disqualified themselves for the Christian struggle. They have lost by default!"

We have quoted from the book of this ardent Protestant, who died last year (1950), because it reflects the very attitude that we and, we are sure, at least 100,000,000 others in the United States take against the campaign organized by churchmen under the name "Protestants and Other Americans United for the Separation of Church and State."

As you read our exposure of the POAU and its official personnel, bear in mind that it is designed to bring about the very thing which Reuben Markham so passionately fought for, namely, the alignment of all Christians against the entire world's present common foe, which is not the Catholic Church, but the arch-enemy of the Catholic Church, Communism. The POAU leaders are treated in this series only as "symbols" of the multitude of deliberate "poisoners" of the American mind.

Code and Cult

*St. Patrick's Seminary
Menlo Park, California*

P. J. Lydon, S.T.D.

If the Ordinary gave a man a grave precept and died a year later, is the precept binding on the person and can it be enforced?

It cannot be *judicially* enforced and it *ceases* unless the precept was given in *writing* or before *two witnesses* (Canon 24). It is a matter of the external forum. It can be enforced in the *tribunal of penance* if the occasion of sin is grave. It is a question of conscience. Apart from any human precept, a person is obliged to avoid sin and the free near occasions of sin, to make restitution, etc.

Is the law on church music of Pius X (1903) binding on Bishops, rectors, organists, etc.?

It is binding on all these persons. Even if the Ordinary does not enforce it, every pastor who knows the law should obey it (Eccl. Review, May, 1928, p. 503 ff.). Theatrical music is forbidden. Correct church music compositions may be obtained from most reputable dealers and publishers.

I cannot have a choir for a High Mass of Requiem. What can I do?

Celebrate a Low Mass since the High Mass is impossible. A High Mass of Requiem is required if possible as the S. C. of Rites (1942) decreed.

I am a pastor in diocese "A." I have charge of a mission in diocese "B" by proper authorization of the Bishop. Am I a pastor of both?

No; You cannot be a pastor of two parishes (Canon 460). You are an *administrator* of the mission for Mass, Marriages, etc. The "mission" is not a parish as is evident. The Blessed Sacrament cannot be kept in the mission church unless there is some one to guard it and Mass is said there at least once a week (Canon 1265).

If an organ of the body is sound, but it causes serious disease in some other part of the system, may it be cut out or sterilized (e.g. irradiation of the ovaries)?

Yes, it is indirect. We must preserve our health. *Direct* sterilization is forbidden by the natural law. "Direct" means that it is done "per se" in order to cause sterilization.

Some non-Catholics said recently that Catholics do not consider Protestant marriages as a sacrament but put them in a lower category.

If both parties are baptized and marry validly, the marriage is a sacrament by divine law whether the parties know this or not and whether the persons are Catholics or Protestants. It

does not follow, however, that they get grace at once since there may be an obstacle to grace, e.g., grave formal sin.

Are not some acts of resignation of ecclesiastical offices invalid?

Yes. Resignation, to be valid in form, must be given in writing or before two witnesses (Canon 186).

Canon 188 contains eight cases of tacit resignation where the ecclesiastical office is "ipso facto" vacant by common law without any formal act. They refer to some fault or neglect on the part of the holder of the office.

May a convert conceal his conversion for any reason?

As a rule, he must profess his faith, but for a grave reason, such as persecution by parents, he may conceal it for a time. He may never deny the faith.

In making the Stations of the Cross, I did not think that the four conditions for a plenary indulgence were necessary.

They are not necessary. The important word "not" was omitted in the January, 1951 issue (p. 38).

Is it allowed to use a small host for consecration in a week day Mass because of some throat disease in the celebrant?

Yes, "remoto scandalo" (Cappello I, n. 267). "A fortiori" a small host may be used on Sunday if there is no large one available.

Some one said that the Holy See, in the early 19th century, exempted the deacon in the U.S. from giving the liturgical kisses prescribed by the rubrics in a solemn Mass.

I have found no mention of any such exception. Surely the modern liturgical authors would refer to it if such an indult existed.

Are there any recent Catholic texts on Social Justice?

The scholarly work of the Rev. Dr. John F. Cronin, S.S., "Catholic Social Principles" (Bruce, 1950) is a standard book. He gives many references to other important works.

Father Cronin published another volume—"Catholic Social Action" (Bruce)—in 1948.

What about speculation by clerics and the new decree of the Holy See?

What is called "negotiatio" implies that a person: a) buys something; b) with the intention of selling it again at a profit; c) without any change, or if there is a change, it is done by hired labor; d) the person sells it at a profit (C.142). Examples would be pure stock-market operations, buying land merely for the expected rise in price because of changed conditions, speculation in money of various countries after the war, etc. Investing money in a legitimate business for the steady income is not forbidden.

The penalty for "negotiatio"

in the Code is left to the Ordinary. By decree of the S. C. of the Council, March 22, 1950, the penalty for clerics, diocesan and religious, is excommunication "ipso facto" reserved to Rome. It is understood that the business deals must be repeated and

the amount relatively grave in order to incur the censure. The decree applies also to religious superiors who permit these forbidden acts. The acts forbidden distract the cleric from his duties and they are not always free from scandal.

JULIE --- Or Housekeepers Are Hard To Get



HOLY
WEEK

"No, this ain't the Insane Asylum—but
you're sure getting warm!"

Sermon Suggestions

For the month of March

✠ *J. F. Noll, D.D.*

Passion Sunday

March 11, 1951

Let Every Catholic Be A Saint And Apostle

Parents have too long acted on the theory that if religious instruction is made available to their children in the Catholic school, they are doing their full duty to them.

(1) But that theory is very unsound, as is shown by the fact that many of the best instructed Catholics are big sinners, because they do not live what they believe.

Nobody was made a saint by knowledge alone, but rather by corresponding with grace, by striving to love, with their whole heart, the God about Whom they were instructed, by "seeking first the kingdom of God," by giving to their souls the attention they deserve, by turning every good work, even recreation, into a prayer—and all are assisted greatly by a brief daily meditation or by spiritual reading.

How many of you do more than the minimum for your soul? You attend Sunday Mass and abstain from meat on Friday, because there is an obligation for you to do so. You approach the Sacraments of Penance and Holy Communion, not wholly because you wish to be relieved from sin to be reunited to your divine Lover. You think you owe it to the Sodality which calls for a monthly Communion.

Why, do you suppose, the Mass is offered up every day? Why is your church always open? Why is

the Blessed Sacrament reserved uninterruptedly in the tabernacle? Why are Holy Hours conducted in your parish church? Why do we advocate Family Prayer, the Family Rosary, and why do you suppose the Church offers special indulgences?

There must be love in our hearts as well as knowledge in our minds. God is the Supreme Good. You tell Him that when you make an Act of Love. You say that He is "infinitely good and deserving of all your love," that, therefore, "you love Him above all things with your whole heart and soul."

Now, of course, God knows whether you mean that or not. But you should mean it, and cultivate love for Him more and more if not for His sake at least for your own.

Knowledge of God and of your religion alone will not curb your appetites, or your inclinations, or your passions, but love of God will, because as Christ Himself says: "If you will love Me you will keep My Commandments." We must not only avoid evil, but do good, not only fight a vice but practice the opposite virtue.

In our parochial schools an effort is made to keep the child conscious of its relationship to God, of its duties as a child to his Heavenly Father, but unless it also learns

that same lesson at home; unless it also sees that lesson practiced by its parents, the class instruction will be of little help.

If you are to follow the bad example of others instead of being leaders by good example, your children will follow the practices of the vast multitude of uninstructed and unguided children, and they will sin tenfold more than those who have not been taught, because they "know what they do."

(2) We are not underestimating the value of religious knowledge, because the more one learns about the Church the better Catholic he should be. We have only said that they are not necessarily related as a cause and effect. We know God with our minds, but our conscience must act according to that mind, and our hearts should respond to it because they were created to love; and God is the most lovable Being there is, and loves us more than all human beings taken together.

The very best way of keeping ourselves conscious of our obligation and to realize what is best for our eternal well-being, is by being apostles. One who is working to make others better will hardly neglect himself spiritually. We are obligated not only to practice our

faith, but to share it with others. Many non-Catholics are as well instructed in your religion as you are, but are kept out of the Church because they are not impressed by the conduct of the Catholics they know.

A very learned non-Catholic recently asked a priest whether, if he embraced the Catholic faith, the Church could make him a saint. The priest answered: "Yes." But his immediate reply was: "Why do you not make saints out of all your people? I know plenty of them who are anything but saints." These Catholics were not representing the Church creditably; they were not only not doing anything to bring the knowledge of it to others, but they were not living in keeping with the ideals. Examine yourself thoroughly during this Lenten season to determine whether you have been a hindrance or a help to prospective converts.

Conclusion: The season of Lent has been observed almost from the time of Christ, as a penitential season. Such a season was never needed by the world as much as today, when everything is controlled by the spirit of secularism, yet Lent was taken more seriously in the past than it is in our times.

Palm Sunday—No Sermon

March 18, 1951

Good Friday

March 23, 1951

Lessons From The Murder Of Christ

What a different scene from that at Bethlehem where the Incarnate God appeared as a lowly Babe; when Heaven came down to earth to celebrate the event; when a

turning point in history began! The event has been celebrated ever since, in the spirit of good will, as our Christmas.

What a different scene from that

of the hillside bordering Lake Genesareth when Christ fed the multitude who had followed Him for several days without having anything to eat!

What a different scene from that which was witnessed only five days before, in the triumphant entry of Jesus to Jerusalem!

What is the explanation of the different attitude of (1) Heaven? of (2) man? (3) What are the lessons each should learn from it?

(1) The Angelic inhabitants of Heaven were at Bethlehem, chanting Gloria. The miraculous star led the Magi from their far-off homes to the place of the Babe's birth. But here Heaven seems to have abandoned Him Who came down from Heaven.

In the Garden He prayed: "Father, if it be Thy will let this chalice pass from Me." On the Cross He cried: "My God, My God, why hast Thou forsaken Me." But Heaven actually showed a deep interest in Calvary's Victim. An angel appeared to comfort Him in answer to the prayer in the Garden; and while He hung on the cross day turned into night; at His death, the earth quaked; many of the dead rose and appeared to many. Heaven had the same interest in Calvary that it had in Bethlehem.

Having intended to offer an infinite atonement for sin, Christ eagerly desired all that happened to Him. Several weeks previously Christ said to His Apostles: "Come let us go up to Jerusalem where the Son of man will be seized, mocked and scourged, and put to death." Hence He foreknew what was coming, and He prayed for it as He told the same Apostles at the Last Supper: "With desire I have

desired to eat this Pasch with you before I die."

(2) The change of attitude on the part of the people who had followed Him and who actually loved Him is due to agitators, who deceived the people and converted them into a mob. Politico-ecclesiastical leaders who were jealous of Him and wanted Him out of the way at all cost, were actually fearful that the people would oppose them. Does not the Evangelist tell us that they "tried Jesus by night for fear of the Jews"? But after the trial, when during the day He was brought back to Pilate for a final judicial decision, the crowd, unsuspecting of the motives of the Scribes and Pharisees and hearing their charges against Jesus, believed those accusers.

Such sudden transition from love to hatred on the part of a multitude of people is not uncommon. Wars are started by provoking the multitudes into a mob. Christ's representatives in different countries have been treated just as He was, despite the fact that a month or so previously they had been regarded as their nation's greatest patriots and as their own truest friends. Such have been the cases of Cardinal Mindszenty of Hungary, of Archbishop Stepinac of Yugoslavia, of Archbishop Beran of Czechoslovakia.

Of course, Christ could have prevented this deception by the mob, but He was willing that they be the instrument for the infliction on Him of the greatest amount of pain and suffering that human wickedness could devise. He was atoning for the sins of all the people of all time.

(3) The lessons of the redemp-

tion are the lessons which Christ taught all through His life, namely, that one must "seek first the Kingdom of God and His justice"; that "it profits a man nothing if he gain the whole world and lose his soul"; that just as the sin of the representative of the human race closed Heaven against all mankind, so our personal sins closed Heaven against us individually; that no sinner can make full reparation for his sins without the help of God. Sin attacks a person of infinite dignity, and it can be fully atoned only by one of equal dignity. That is why it was necessary for God to come to our rescue.

In coming from Heaven to earth Christ also intended to furnish mankind with a plan by which He could go from earth to heaven. That plan was His Church, which, through the centuries, was to represent Him, teach in His name, and impart supernatural helps in His name.

Just as Christ remains divine despite the fact that He permitted Himself to be murdered by man, so is the Catholic Church divine though God permits it to be hated as Christ was hated, to be persecuted as He was persecuted.

Conclusion: Let all of us learn the lesson of the heinousness of our own sins, and resolve to make a return of our limited love for the infinite love which Christ manifested in His passion and death for every one of us. We should feel as St. Paul did that "Christ delivered Himself for me"—as if He died for each of us alone. This same Christ, Who died, proved Who He was on the third day by His resurrection from the dead. From that day on He has been the living Christ. So it should be with us. Dying completely to sin at the close of this Lenten season, let us rise to a life of grace and live the risen life, the supernatural life, all through our days.

Easter

March 25, 1951

Be Glad And Rejoice

The Church applies to the feast of Easter the words: "This is the day which the Lord has made; let us rejoice and be glad in it."

(1) Those words would apply, of course, to every important event designed by God for the salvation of the human race, and commemorated by the Church.

In the Nicene Creed it is noted that the Son of God became incarnate "for us and for our salvation." The feast of Christmas was instituted chiefly to keep that thought engraved on our minds and hearts.

The descent of the Holy Ghost on

Pentecost was also designed "for our salvation," because without His supernatural assistance, we could not possibly reach the supernatural end for which we were created.

All the sacraments were instituted "for us and our salvation." Hence our Baptism day, our First Holy Communion day, our Confirmation day, are "days which the Lord hath made" for us.

(2) But, as St. Paul reminds us, the teachings of our faith would mean nothing if Christ had not risen from the dead. He had de-

clared that He would rise again and, had He not done so, His divinity would be justifiably doubted. Hence the same Apostle reminds us that our faith would be vain if Christ had not risen from the dead. He did rise and thus proved beyond any doubt that He was the Son of God in the flesh, the "Light of the world," and through His Church, which must be divine if He was divine, the authoritative Teacher throughout all centuries to come.

There is reason, therefore, for every follower of Christ to "rejoice and be glad" on this feast, for Christ's sake as well as his own. The Resurrection not only proves the divinity of the Saviour, the divinity of His Church, the supernatural life-giving power of His Sacraments, but also our own immortality not only as to soul but as to body.

(3) St. Paul is very emphatic on this point. He declares that "our mortal body will put on immortality; our corruptible body will put on incorruptibility." He tells us that the consideration of our future resurrection and glory should

take away the "sting" from death, should remove the fear of the grave, which, he says, wins no victory.

Because he tells us to comfort one another with those hope-inspiring truths, the Church quotes them in the Epistle used at the Mass offered on the occasion of the burial of a Catholic.

The most outstanding fact of our existence is not death, but life. Death is only an incident in our immortal existence. But while a glorious resurrection awaits everyone who will "live the risen life," it will not be the lot of those who live and die outside the state of grace. They will rise again, not in glory, but in "dishonor" and, unworthy to live with the saints in eternal bliss, must be separated from them and from God Himself for all eternity.

Conclusion: None of this doctrine is new to you, but it is doctrine which you should very seriously contemplate today. It should stimulate you to "mind the things of Heaven and not the things of earth."

Low Sunday

April 1, 1951

Our Faith

How many of your non-Catholic friends have ever met a priest and had a confidential talk with him? Even if they be interested in the Catholic faith, they would much prefer not to approach a priest until they will have had some of their questions answered by Catholic lay friends.

(1) It is uncommon for a non-Catholic to call on a priest to take instructions until he will have

pretty much made up his mind that he would like to enter the Church. But his mind will not be made up until his prejudices will have been broken down, until he will have learned from the example of his Catholic friends or from Catholic literature with which they provide him, that the Catholic Church would be his preference.

The non-Catholic is not surprised to have the Catholic interest him-

self in his conversion. He is rather surprised that so few of them bother about it.

Gretta Palmer, newspaper reporter and authoress, has told her readers that she would have been a Catholic earlier in life if her Catholic friends gave her the least encouragement. From their manner of acting she thought they were discouraging her. She knew that they went to church Sunday after Sunday and often went to week day Mass, yet it never occurred to them that they should try to share with others the faith which they were just too timid to talk about to their non-Catholic friends.

Such timidity is not excusable before God. It leaves a very bad impression on the non-Catholic. People usually talk about matters in which they are deeply interested. When they never talk about their faith, when they deliberately avoid discussing religion in any manner, the observer quite logically concludes that they are mere blind followers of a faith rather than interested members.

(2) Inquiry Classes for non-Catholics are becoming more and more common in our cities. A great many non-Catholics would be glad to attend them if invited by their Catholic friend or neighbor. These non-Catholics are not at Mass to hear the announcement about the Inquiry Class. Therefore, unless the classes are called to their attention by Catholics, they do not even learn that they are being held.

Since it would not hurt the Catholic to attend these classes, he could ask a non-Catholic friend or neighbor whether he would not care to accompany him to the classes.

It is not necessary for you to force a religious discussion, but the opportunity arises without pressure frequently. When people are discussing a certain book, an article dealing with the Catholic Church, with religion generally, with the Reformation, carried in popular magazines of large circulation, the occasion calls for the right answers from a Catholic. If he does not have them at hand, he can promise to procure the right answers for the discussionist. The Catholic Church has the right answer to every religious, moral and social problem. Attacks made on the Church are usually the old attacks made in a new form.

(3) How easy it would be to get into a discussion on religion through a discussion on Communism! If you were not a Catholic and you learned that the Catholic Church has been the only world voice denunciatory of Communism, not merely today, but ever since the day it was born in 1918, would not you be disposed to admire that Church?

If you were not a Catholic and knew that parochial schools do not exist in opposition to the public schools, but rather for the purpose of instructing children of God to know Him, would you not become well-disposed towards that Church?

If you knew that the Catholic Church never appeases or compromises with attacks on the moral law, would you not defend her?

If instead of holding the bigot's idea about priests and nuns, you knew them to be persons consecrated to God for life to oppose "the world, the flesh and the devil," would you not be alienated from churches which libel them?

Just as you would give up your prejudices and try to learn the truth about the Catholic religion, so others are prepared to do the same.

St. Augustine, the most learned man of his age, and probably of any other age, was converted by St. Ambrose. He writes: "I came to love him, not at first as a teacher of the truth, which I had utterly despaired of finding in this Church, but for his kindness towards me."

Conclusion: Your non-Catholic friend may not care to learn your

faith from you until he sees that you are personally living it, being made happy by it, and are better than he is because of that faith. Respect for you will lead him to have respect for your Church and then he will be ready to become its pupil. To all your associates, whether at your place of work or in your neighborhood or in social life, it is your obligation to represent your Church creditably. Unless you do, you not only will not win any converts, but will drive people farther away from the Church and give support to their prejudices.

Second Sunday After Easter

April 8, 1951

Open House For Non-Catholics

There are very few non-Catholics who know the Catholic Church from the "inside." But there are many who would be willing to learn what we have to say about ourselves.

(1) A Baptist minister of Providence, Rhode Island, was recently invited by a Catholic friend to attend a retreat at a Cistercian Monastery. He accepted. He not only learned to know the Monks, whom he took the trouble to praise in high terms, but he had his first personal contacts with the seriousness of the spiritual life urged even on the laity by the Church.

The minister tells us that he received new inspiration to go about work with his own parishioners:

"Let me testify that possibly the goal ahead might not have been so clear, nor the ideals so generally possible if I had not spent three wonderful days in a spiritual retreat the past week with the godly brothers of the strict Order of Cis-

tercians in their cloistered monastery.

"I thank God for them, for their prayers, for what they were led to do as brothers in Jesus Christ, without pay."

The minister told his people that he kept the Monks' hours. He got up at three a.m. to attend Mass and other services, and retired with the Community at seven p. m. In this way he caught the atmosphere of devotion.

This minister had been Director of Religious Education and Evangelization for the Baptist State Convention from 1930 to 1943. He came to Rhode Island from a similar post with the Pennsylvania State Council of Churches.

(2) Do you know that most non-Catholics of your community never have seen the inside of a Catholic church except possibly to attend the funeral of a friend or a wedding of a son or daughter of an acquaintance? There is no sermon

preached at such services and no one to explain the significance of the same; and the non-Catholic, seated in the pew, is puzzled at what he sees before him.

Two years ago the pastors of Dayton, Ohio, decided to have what they called "open house" for non-Catholics. They invited them to visit on a certain Sunday the Catholic churches, parochial schools, and even the sisters' convents. More than 10,000 accepted the invitation and had their first contacts with priests and nuns. In the churches one of the priests explained the significance of everything in the sanctuary, including the altar, the sanctuary lamp, the statues, and outside the sanctuary, the Way of the Cross, the confessional, the baptistry, etc.

The average non-Catholic cannot, until he sees for himself, force himself to believe that the parochial school could be half as good either in equipment or in teaching efficiency as the public schools, supported by taxation. In our cities the parochial schools are usually as well built and well equipped as the public schools, but it is not the building, but the spirit and the devotion of the teachers which count.

The average public school teacher is in the work for the most part as a temporary arrangement, and chiefly for the material remuneration it affords. The teacher is occupied all day long with secular subjects and, in his recreation, his contacts are wholly material and worldly. The religious school teacher observes a rule of life which has only a spiritual motivation. In dealing with the child he or she sees Christ represented in it, and teaches it not only about God, but out of pure love for Him.

It hardly needs to be said to Catholics that grade for grade our schools are just as efficient, if not more so, than the public schools, even in relation to secular subjects, which are treated in all periods of the school day save one which is devoted directly to religious instruction. But the classroom atmosphere is religious throughout the day, and would create a foundation for a thoroughly spiritual life if after school hours the atmosphere of the home was not so different from that of the classroom.

(3) Everyone of you should concentrate on some individual with whom you would like to share your faith. Pray for that one while he or she is reading a Catholic book or pamphlet. Most of you have a non-Catholic relative, probably one out of five of you has a non-Catholic parent, and your first effort should be to dispose him or her to embrace your religion.

But how about the chums with whom you associate, the people with whom you work, your immediate neighbors? If you let them know that your religion is a part of you, not something just tacked on, they would, in associating with you, also wish to know something about that matter in which you are more interested than anything else.

Conclusion: If you never talk about your religion, if you never ask anybody to read our literature, they can draw no other conclusion than that it is not one of your big interests, even though they may know you to be a faithful practitioner of your faith.

Select a non-Catholic friend and pray for his conversion. He will more likely call on a priest for instruction if you prepare the way.

Book Reviews

Enthusiasm

A Chapter in the History of Religion with Special Reference to the Seventeenth and Eighteenth Centuries.

Rt. Rev. Msgr. R. A. Knox, Ph.D.

Oxford University Press,
New York and Oxford, pp. 622, \$6.00.

MSGR. KNOX has probably surprised most of his reading public with the production of this latest work, but no one who looks back over the long and highly variegated list of his previous works should be surprised at anything he might write—so rich is his mind and so varied are his interests.

"Enthusiasm" traces the history of what Msgr. Knox also calls "ultrasupernaturalism": the real character of the "enthusiast" is that "he expects more evident results from the grace of God than we others," for him "grace has destroyed nature and replaced it." The result is schism eventually and, as history unfolds itself, "strange alternations of rigorism and antinomianism." The term, moreover, is used charitably; for the subject has been one of consuming and sympathetic interest to Msgr. Knox for something over thirty years. It is, as he says of it, "the whole of a man's literary life, the unique child of his thought." As originally planned, it was to have been "a broadside, a trumpet-blast, an end of controversy," but as Msgr. Knox read on in many a manuscript or rare volume, the

point of view changed: what had been intended as a kind of heresy-hunt turned into a study of religious psychology.

A mere list of "enthusiasts" would itself yield little enough information about "Enthusiasm." Msgr. Knox's topics range from the Corinthians of St. Paul's epistles to the vagaries of modern revivalism. George Fox and St. Cyran and Molinos and Madame Guyon and John Wesley stalk these pages as well as many a wild-eyed visionary. The reader, too, shares something of the fascination felt by the author for his characters. They are, most of them, colorful and exotic (and even erotic) creatures, of interest at any time but particularly now in an age which has run mad after abnormal psychology.

The chief merit of the book, however, lies in its judicious exposition, its employment of historical and theological perspective, its gift of sympathy. Nor can one fail to feel the impact on every page of the personality of a man who seems unable to write a dull or undistinguished line.—G. J. Gustafson.

A History of Philosophy

Vol. II, Mediaeval Philosophy,
Augustine to Scotus.

Frederick Coplestone, S.J.

The Newman Press, Westminster, Md.,
pp. 614, \$4.50.

FATHER COPLESTONE'S first volume has already established a reputation for its author which this second volume will reaffirm.

There is nothing comparable in English for either the specialist or the general student. Fr. Coplestone appears to have read practically everything in the field and to have exercised both admirable judgment in his choice of material and unusual ability in his expositions of knotty problems.

There is no gratuitous taking of sides, no superficial generalizations, no cheap witticisms (the reviewer has in mind and by contrast Russell's "History of Western Philosophy"). If the author's own allegiance to certain Aristotelian and Thomistic positions be evident, it is only because no man can write a history of philosophy without expressing something of his own mind on the nature of the philosophical quest.

Augustine, Bonaventure, Aquinas, and Scotus, quite naturally, dominate these pages, but if their thinking be regarded as summits, no lack of attention is paid to the slopes and the valleys which also make up the terrain.

This second volume will serve to whet the appetite for what is yet to come: a third, to complete the Mediaeval period (Ockhamism), to deal with the Renaissance and the age of Suarez; and finally a fourth volume up to and including Kant.

From the viewpoint of a seminary professor, one can add only a minor stricture: though the volumes be moderately priced, yet it is almost impossible for the average student to purchase all four. It is the reviewer's ardent hope that some day the author may be able to offer us a one-volume "handbook," to take the place, say, of Turner's venerable but now considerably outmoded History which still holds the field—*faute de mieux*.—G. J. Gustafson.

Preaching Well

William R. Duffey

Bruce Publishing Co., Milwaukee, 1950
pp. xvii, 284, \$2.75.

MR. DUFFEY is a professor of speech at Marquette University in the City of Milwaukee. He has conducted courses in speech at the Seminary of St. Francis, also in Milwaukee, and special courses in sermon work for priests. He is an authority in the field of remedial speech.

While it may seem a little odd to priests that a layman should publish a textbook about the problems of the priest in the pulpit, Mr. Duffey's experience in dealing with the speech problems of students for the priesthood, and his work with priests who have sought his help after years of preaching, have enabled him to produce a textbook which goes far towards achieving the long-cherished hope that some day the textbook for homiletics will appear.

Mr. Duffey has, happily, reiterated the classical theory of sacred eloquence. He has examined and restated the rules of the great authors of the past. He has leaned heavily on Canon Bellefroid's "Manuel D'Eloquence Sacree," an outstanding work which has exercised an authoritative influence for many years in European seminaries.

"Preaching Well" carries its reader through every step of sermon preparation from its basic structure to the delicate and difficult question of modes of presentation. Many homiletics teachers will welcome with enthusiasm his

careful and scientific treatment of the physical basis of voice training, and his section on microphone technique.

"Preaching Well" is an excellent text from which any professor of homiletics can teach all the essential elements of the art of preaching. — Thos. E. O'Connor, S.S.

The Theology of the Old Testament

Paul Heinisch

translated by

William Heidt

The Liturgical Press, Collegeville, Minn.,
1950, pp. 386 (indices), \$5.00.

A PREFATORY note informs us that this volume appeared originally in 1940 in German as the first supplementary volume to the Bonn Bible; that nine years later it was thoroughly revised by the author; and finally, that it is this revision which, although it has not yet appeared in Germany, has been translated into English by Father Heidt. We in America, whether professional Scriptural scholar, interested priest or seminarian, or inquiring layman, can only thank both Father Heinisch and Father Heidt for their labor and kindness in letting us have it.

The work is divided into five main parts which in turn are subdivided into Sections and Chapters. God, Creation, Human Acts, Life after Death, and Redemption are the topics under which is considered in detail the teaching of the Old Testament. There is necessarily a discrepancy in the amount of

space given to each, but even the shortest, namely, Life after Death, and Creation, are adequately presented.

Father Heinisch is interested in presenting the teaching of the Old Testament systematically rather than progressively as it was revealed by God. His treatment, therefore, is topical and not chronological, although the influence of history is not entirely ignored. Most satisfying of the many good points of the work is that each topic, and almost every statement, is supported by the texts of the Scriptures themselves without their becoming mere enumeration.

It is an outstanding feat of scholarship as well as a careful and exact presentation of Old Testament Theology. Further study is encouraged by a list of collateral readings for each chapter, and quick access to both Scriptural texts and subject matter treated is had by the two detailed indices. An added pleasure is given by the format of the book and its printing.

Certainly all teachers of Religion will find it invaluable and will be able confidently to use it and to recommend it to their students. Priests and seminarians will find that it supplies what they have long hoped for, that is, an orderly, clear, and exact presentation of the Theology of the Old Testament, which, unfortunately, is too often presented either too meagrely or in too great critical detail with the final result being only confusion. Both pitfalls are avoided by Father Heinisch.—Bart M. Reilly, S.S.

Where ignorance is bliss, it may also be folly.

MAGAZINES DISAPPROVED

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MARCH, 1951

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List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill., and edited by the national office of the N. O. D. L.

Currente Calamo

Continued from page 174

to "sell" the inquiry class to his brother-priests in England, and he is confident that its fruitfulness there will rival its fruitfulness in the United States and Canada.

Wherever the inquiry class has been instituted, the annual number of converts has been doubled, and in many places even tripled.

Incidentally, we are gratified to see that our magazine is proving of practical helpfulness not only to the priests in America but to those in Great Britain as well.

The New Age

WE have at hand the August '50 issue of the "official organ of the Supreme Council 33rd degree A & A Scottish Rite of Freemasonry S. J. U. S. A.," better known as *The New Age*. A priest friend sent it along, having first taken the trouble to read it through and mark pages of interest to us—quite a few pages at that.

Lon Francis dealt thoroughly with the anti-Catholicism of Masonry not long ago in a series of articles in *The Priest*. Our copy of

The New Age simply confirms his conclusions, we confess; but it was an odd feeling amounting almost to some hatred of our faith on nearly every page.

Curious it was, too, to note the sophomoric and heavy handed innuendo—stuff like this, in a purported history of Facism: “Mussolini conceived the idea in March, 1919, but it was not until October, 1922, that the march on Rome took place, just after Pius XI had become Pope.”

The rest of the mag follows the current anti-Catholic party line: Communism and Catholicism, the “twin enemies of democracy”; the dear good simple people versus the dastardly hierarchy which controls their very thoughts—“if the Roman Catholic people could control their church, the problem would disappear . . .”; “allegiance to a foreign power” (ye gods, while our boys are still dying in uniform!); cheers for Bishop Oxnam . . .

What brings about such attitudes and what keeps them in full vigor? The roots of the thing go back into the beginnings of the modern world and the dawn of the Protestant Revolution. They spring from hatred and fear and ignorance.

Unquestionably, often in bad faith. It is hard to concede good faith to some publicists whose career seems to consist purely and simply of anti-Catholic agitation. No need to name names here.

On the other hand there is no need to deny that a quite intense, if bizarre and groundless, fear of the Church disturbs too many of our non-Catholic brethren who know us only through harrowing

tales of the Inquisition and the Massacre of St. Bartholomew's Day, the Revocation of the Edict of Nantes, or the caricatures of “Bloody Mary.”

With all this in mind we were happy to see Time magazine expound the thesis of Father Messineo which he had developed in *Civilta Catholica* that religious freedom flows from the dignity of the person, even though “error has no rights” (as has been repeated ad nauseam). In this country the thesis has been brilliantly defended by Fr. John Courtney Murray of Woodstock in *Theological Studies*. The trouble is that our non-Catholic neighbors rarely hear this side of the question which is an essential part of any discussion of Church and State relations. Time has then done us all a service. We might add with pardonable pride so has Father John O'Brien of Notre Dame who set forth Father Murray's views in *Our Sunday Visitor*, perhaps a year ago. *Our Sunday Visitor* with its wide circulation among non-Catholics has thus helped lay this spectre of Catholic oppression.

This We Liked

AN old friend of ours sent us the following bit which appeared in the Montgomery (Alabama) *Advertiser* as a letter to the editor:

“When McKinley and Bryan were running for president, two politicians were discussing the merits and demerits of their candidates. At times they almost came to blows. One day an astronomer invited them to look through his telescope. When both had looked and seen the revolution of gigantic celestial bodies in the immen-

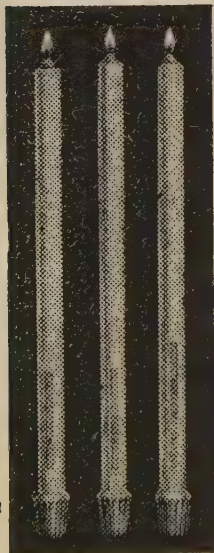
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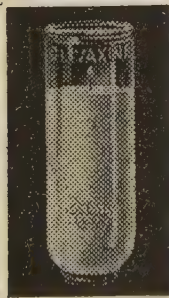
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sity of space, their faces wore an expression of awe and astonishment. And Tom said to Sam: 'Say, I always thought this earth was the biggest thing and our U.S.A. the greatest country in the world. Sam, shake and let us quit our fussing. After all it does not make much difference who gets in, McKinley or Bryan.'

"Suggestion: What America needs more than ever and beyond its erring statesmen and selfish politicians are more skygazers on earth and in our schools and universities; more emphasis on astronomy with less enthusiasm for Karl Marx and Nietzsche.

"Fr. Theodosius"

It is interesting from several points of view and not only in itself. Fr. Theodosius is getting to be an old man, we gather from his correspondence, but he has been engaged in this quiet apostolate of the press for many years now. Often in the past, his sermons and contributions have appeared on the editorial page of the local paper in this by no means Catholic community. He has thus made his Catholic thinking felt by others; he has won respect for his cause among those who never knew what it was previously; he has been a Christopher before the movement got that apposite name.

We have never met Fr. Theodosius but have written him for years. Incidentally, some of our best friends are made thus—sight unseen.

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THIS is a free ad for Sheed & Ward, who put out a little periodical boosting their issues—"The Trumpet." It's "priceless," to use

their word—and by that they mean it's free. They'll gladly put you on their list just for the asking. And it's well worth having. We get it and read its every word. Why not drop them a postal and give yourself a treat?

Now, of course, you'll have to look up one of their paid ads to find their address. We don't have it just offhand . . .

The Home Beautiful

OF course everybody knows now that beauty should be functional—witness the modern car or the chaste lines of the latest death-head rocket. But it remained for Grave Naissmith of Reader's Digest (associate editor) to enlighten this philistine completely and to suggest at least by implication that no corner of creation be left ugly.

Writing in United Nations World Magazine on population, she pays high and no doubt merited praise to Japanese artistry:

"Japan long before the war was making headway with birth control clinics and production of supplies. With their true artistic bent, the products were as beautiful as

lotus flower—dainty and delicately colored, pink, lavender, peach. It should be a cue to our own contraceptive manufacturers, whose products all too frequently fail to please the fastidious female."

Now? Well, we gather they're back to cheap American models. As Sherman put it—War is Hell!

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Correspondence

Family Communion Crusade

Editor:

THE advertisement in the December issue of *The Priest*, sponsored by "The Family Communion Crusade," appealing for a monthly family-group reception of Holy Communion, and in particular a special recognition of the Feast of the Holy Family as "Family Day" by a family-group Communion, prompts us to write and tell that we organized the Crusade in our parish and found the result and response were magnificent. We are eager to proclaim our success to

others and anxious to tell them the means we employed to spread the Crusade.

(1)—A meeting was called for promoters representing the different sections of the parish, and it was to be their task to talk up the Crusade among their immediate neighbors. At the meeting the entire purpose and need of the Crusade were discussed. This was the only meeting, since no real organization is necessary.

(2)—The priests of the parish made special visits to each class of the parochial school and spoke of the Crusade to the children, giving each child a leaflet explaining the Crusade and also a pledge-card for the parents to sign (both are available for any number gratis from the Family Communion Crusade, Box 615, Brooklyn 1, New York) and exhorting them to

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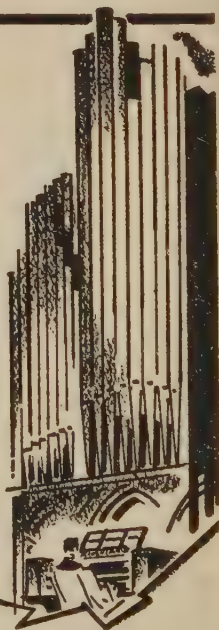
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Correspondence

propagate the Crusade at home. This met with a good deal of success. The children were not obliged to assist at the nine o'clock Mass if they were to receive with their families at another Mass.

(3)—The Parish Bulletin carried a special article on the Crusade and the attention of all the parishioners was directed to it and they were exhorted to read it and cooperate with the undertaking.

(4)—Posters concerning "Family Day," supplied by the Family Communion Crusade, were placed at the doors of the church and in each classroom of the school.

(5)—A letter written by the pastor along with a leaflet and pledge card were sent to every family in the parish in an effort of not overlooking any family through an individual appeal. Where complete family groups were impossible, representatives of families were sought. The eight o'clock Mass was designated as the "Family Day Mass" but every Mass had a good number of family groups receiving Communion.

(6)—Finally, in addition to the announcements on preceding Sundays concerning the Crusade, on the Sunday immediately preceding the Feast of the Holy Family, a sermon about the Crusade was preached at every Mass and thus every available means of attracting the attention and interest of each family was used.

We met with overwhelming success. The Crusade has as its object and aim the monthly reception of Holy Communion in family groups and although the response might not be as large as it was on January Seventh, nevertheless if

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Our Sunday Visitor
HUNTINGTON, IND.

Correspondence

"Family Day" is observed each year on the Feast of the Holy Family with similar success, the movement is well worth the effort and expense. The number of people brought back to the sacraments as well as the good accomplished by the Crusade in our own parish are known to God alone.

Sincerely yours,
The Family Communion
Crusade of St. Charles
Borromeo Parish

21 Sidney Place
Brooklyn 2, New York

For Your Information

Editor:

A WARNING has been issued in Vatican City against printed leaflets and pictures carrying

"messages from the Most Holy Mother of God to priests."

These "messages" are allegedly part of the "revelation" made by the Blessed Virgin to an unidentified "devout person."

The warning was contained in a brief notice in *Osservatore Romano*, Vatican daily. It said:

"A competent ecclesiastical authority cautions the faithful, and particularly all those who, even in good faith, cooperate in the dissemination of the same, that the alleged supernatural source of these sayings is without foundation."

Osservatore states that the leaflets and pictures have been circulated in Rome, other cities of Italy and abroad.

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Write For Our Brochure

Correspondence

The 101 Slight Faults

Editor:

By vocation and profession, we priests have for our primary purpose the salvation and sanctification of souls, including our own. Lest we be tempted to be proud of our accomplishments, the real success of our priestly lives will be made known to us in eternity, not before.

Yet, by an honest examination of conscience each day, we can get some idea whether our priesthood is directed towards success or failure. The real tragedy is that we are not honest with ourselves. Why is it that we can so readily see the errors, the failures, the faults and the sins, at least material, of other priests? Yet, we blind ourselves to our own faults, or if they be too evident, we look at them through rose-colored glasses.

If we are morally certain of being in the state of grace, let us humbly thank God for His providential protection. But, what about the 101 so-called slight faults which are so unbecoming an Other Christ? Selfishness, avarice, jealousy, envy, sloth, anger, pride, intemperance, dishonesty, arrogance are among the army of faults which we pass over almost without notice.

We are all unhappily aware of the fallen-away priests, perhaps our former associates. We cannot condone their wrong-doing, but we can say with St. Philip Neri, "There go I but for the grace of God." We can and should have a zeal for the salvation of their souls. We can and should pray and offer Holy Mass occasionally for

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Correspondence

their return to the spirit if not the practice of the Holy Priesthood.

What suggested the preceding paragraph? The 101 slight faults which have so often been at least the occasion, if not the cause of many a sacerdotal desertion. The warmth of a pastor's kindness in place of the chill of an egocentric arrogance might have averted many a fatality. The 101 slight faults may be slight "in se," but they can lead to terrible consequences, just as a drop of water if repeated enough times can wear away a huge rock.

It is not easy to understand how a priest can literally sacrifice his life for the glory of God and the spread of His kingdom, and yet fail miserably in charity towards his fellow-priests. A priest in the confessional may absolve hundreds on a Saturday night, but may make no attempt whatsoever to repair a misunderstanding, or forgive an offense of a fellow-priest.

One day, Our Divine Lord took a child into His arms and said, "Whoever, therefore, humbles himself as this little child, he is the greatest in the kingdom of heaven." We can apply these words to ourselves. When we first began to think about studying for the priesthood, and later in the seminary, our ideal of a good priest, the kind we wanted to be, did not have those 101 petty faults.

Perhaps, after years in the Holy Priesthood, we are disappointed and discouraged that we are so far from the ideal priest of our seminary days. We are aware that we are still human. For that reason, perhaps, we lack the courage to look at our faults squarely in the daily examination of con-

Correspondence

science, i.e. the 101 slight faults which make us so unlike Christ.

The above words have been humbly written with some hope of inspiring the readers to a fidelity to an honest examination of conscience, especially regarding the 101 slight faults which can do so much harm to ourselves and our fellow-priests. Respect for our fellow priests will beget respect for our own priestly lives.

May Our Divine Saviour through the intercession of the Queen of the Clergy bestow upon all His priests the grace to lessen day by day the "slight faults."

Oremus pro invicem!

A Country Pastor

Wanted

Editor:

COULD someone sell me, new or used, Vol. II of Madame Cecilia's "Catholic Scripture Manuals"—"The Gospel According to St. Mark." I need it to complete my set. If necessary, I'd buy, if offered, the other three volumes. The publishers, Burns, Oates & Washbourne, London, were bombed out in World War II.

Sincerely,

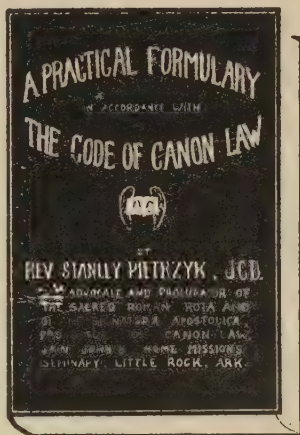
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Praises Sermon Notes

Editor:

MY December copy arrived two weeks late. If the January and subsequent issues are to be similarly delayed, it might be well to



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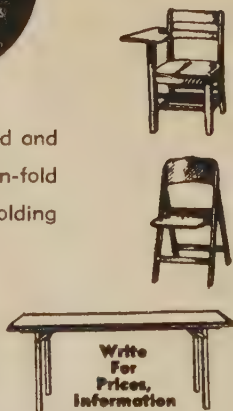
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Correspondence

advance the "Sermon Suggestions" by one month, so that your readers might profit by the current material and not miss two or three weeks.

Personally, I have used many of the thoughts expressed in these Suggestions frequently in sermons and Army Character Guidance talks to the soldiers and their dependents. The material has been very beneficial.

In Corde Jesu,
Chaplain (Major)
Edward J. Saunders

The Presidio
San Francisco

Carthusian Appeal

Editor:

SINCE arriving in this country I have received letters and visits from these who want to enter Carthusian life in such numbers and of such a devout, humble character that it seems to me to demonstrate that God is calling many to lead an interior contemplative life separated from the noise and temptations of the world. In less than three months over sixty applications have been received. They have come from priests and religious and from college graduates who desire to become choir monks. They come also from those who have had only a grammar school education, but want to leave the world and devote themselves to this service of God in the status of a lay brother.

One thing that surprises me in many of their letters is the ever recurring statement that the writer has been thinking for some years of separating himself from the world and living a religious life devoted to the service of God.

Correspondence

Aspirations specifically to be Carthusians antedated my arrival in this country. And I have received letters not only from those who want now to be Carthusians but from priests and members of the laity, saying with what joy they received the news that the Carthusians were coming.

It was my intention to receive those who want to be Carthusians in groups of five or six at a time, for a week's retreat during which they could study their vocation and lead Carthusian life in its essentials, without, alas, being able to enjoy the complete solitude of a Carthusian hermitage. For as yet such hermitages have not been built.

Unfortunately a disastrous fire necessitates a modification of this plan. We had prepared a building

on Sky Farm as a little house for retreatants when through a defect in the furnace the floor above it caught fire and the building was almost completely destroyed. We can now take no more than one or two at a time.

And yet with Russia threatening the destruction of all Europe and therefore of every existing Carthusian monastery it becomes imperative to build a Carthusian house in this country as soon as possible. And so I am asking the editors of the Catholic newspapers to give prominence to this letter and print it as an appeal for funds, hoping that in some way I may gather enough money by spring to start the erection of at least a few hermitages and the necessary supplementary buildings.

It is the Carthusian hour of need

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and I hope that we will not appeal in vain to the generosity of the American people.

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Suggestion From a Layman

Editor:

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ing the initiation of a program for the Catholic laity which would develop a plan for repeated visits to homes to explain Christian Faith? Samplings show that about 40 per cent of families in the nation have no church affiliation. Is this not a field for an aggressive evangelistic effort, offering a planned dialogue of points and in the comforts of the living room, by pairs of workers?

Subsequent catechetical instruction could be delegated to other groups in the parish. It is proposed that there exists a small percentage of Catholics, hungry for a businesslike effort as lay apostles. These could be used. Control of the effort would be entirely in the hands of the pastor. One evening a week could be regularly assigned by the workers for this activity. It matches somewhat the missions of Mormons, who devote two years to it, travel 500 or 2,000 miles, and pay their own costs. I would like word from pastors who want me to help get it started.

Very truly yours,

William Paul Brown, M.D.

American Legion Hospital
Battle Creek, Michigan

Thanks!

Editor:

DUE to your goodness in publishing my letter last June, I have now been assured by some priests of the U.S.A. that they will forward their copy of *The Priest* to me, and so I can even hand a spare copy to my confreres. I am sure that the comments, the articles, the cases and sermon suggestions, etc., will be useful to us.—Note change of address, by the way.

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Robinson's 'Cardinal'

Editor:

YESTERDAY I heard a non-Catholic nurse talking about the novel "The Cardinal." She said something like this: "I liked Stephen Fermoye so very much. I had always thought that Catholics were insincere because they were so concerned with formalities that they neglected the spirit of religion. But Stephen Fermoye taught me that a Catholic can be heart and soul in the work of religion.

"The most interesting part, I thought, was when he went to work in the Vatican. I was amazed at the world-wide coverage of the Church's work and the great system of administration that attends to details in the far corners of the earth. I think you Catholics don't appreciate how much this book can do for a non-Catholic. I think you should remember it more."

Those were not her exact words, but I think they convey her ideas.

Sincerely,
T. T.

Spokane

Editorial Information

Editor:

IN THE recently published book "Jerusalem Calling!" (Dial Press) by Pierre van Passen, the following appears on pp. 215-216:

"At the Department of Extraordinary Affairs in Vatican City,

Correspondence

in the month of June, 1950, I was told that the State of Israel was obviously an outpost of the Soviet Union in the Near East and that its continuous existence was a threat to the cause of peace in that part of the World. When I, with due respect, ventured to point out that the dominant political party in Israel is moderately Socialist and not Communist, and that there is a wider cleft between Socialism and Communism than there is between Communists and Fascists, my remark was received with a significant Italian chuckle and the not unexpected assertion that it is all camouflage, Signore, all camouflage."

For your information: We are informed that there is no record at the offices of the Sacred Congregation of Extraordinary Ec-

clesiastical Affairs of Mr. van Passen ever being received at those offices.

NC— News Service
Washington, D. C.

Protest From a Lay Convert

Editor:

THE convert is more often aware of the treasure in the faith than is the cradle Catholic. We were induced to study and accept the holy Roman Church through our conviction that it truly represented the English Church of our forefathers. In London we became used to the beautiful English worship at St. James', Spanish Place.

Now in this country we find nothing but hostility toward good taste in music and gesture. The parish where we find ourselves pre-

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IN THIS ISSUE

Adirondack Chair Company	234
Allied Brief Case Company	172
Bruce Publishing Company	161
Carroll Press, The	168
Catholic Action Bookshop	227
Char-Lite Manufacturing Company ..	235
Clarín Manufacturing Company	239
Convent & Hospital Supply Company	226
Family Digest, The	Second Cover
Florida Palm Company	227
Herder, B., Book Company	173
Hopkins Company	175
Huntington Laboratories, Inc.	165
Independent Art Leaded Glass Co.	229
Information Magazine	237
Kilgen Organ Company	166
Lawson Associates, Inc., B. H.	170-171
Lincolnsfield Mills	234
Mack-Miller Candle Company, Inc. ..	176
Mesirov Brothers	236
Ministers Life & Casualty Union	233
Muench-Kreuzer Candle Company, Inc.	225
National Church Goods Supply Co.	167
Newman Press, The	231
O'Toole Company, Inc., The Edward ..	169
Our Sunday Visitor, Inc.	Third Cover & 229-232
Parsons and Parsons Company	238
Pietrzyk, Rev. Stanley	233
Ryan-West Banknote Company, Inc. ..	230
St. Anthony Guild Press	226
St. Philip Neri, School of	236
S. V. D. Catholic Universities	238
Toomey Company, R. J.	162
Verdin Machine Co., The I. T.	174
Westport Fibercraft Company	163
Wicks Organ Company	228
Will & Baumer Candle Company, Inc.	Back Cover

Correspondence

serves a hymn card and some ancient hymn books with all the atrocities which have been deleted from recent editions.

Not only are we repelled by the flagrant vulgarity of ornamentation and literature; our friends simply refuse to accept Christian apologetic in the stereotyped style of presentation on which it is wracked in this country.

An example of the widespread lack of sensitivity to implications is the general custom of saying after the Sunday Gospel in the vernacular: "The end of the Gospel." End of the Gospel, forsooth! Any cultivated student of Liturgics knows this is a Lutheran innovation. The Gospel shall have no end, as the Nicene creed affirms. An English Bishop hearing a priest so finish his reading shouted, "God forbid."

If the clergy are so obtuse and obstructionist toward the beauty of mysticism, how can the Church bring in the alienated gentry to whom it looks for support against the rabble roused by the Kremlin? The gentry want the true Church, but they will not easily discern her in the tinsel and tawdriness which characterises music, art, and literature in this country.

The only thing we have in common with the clergy in secular cures is the canon of the Mass and thank God that is said silently for although the Latin of most of them is better than their English it is a poor best and a torment to listen to even when the rubrics direct it to be audible. Why not make it intelligible? Can you do anything, or will you?

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